

# SEARCH THE SCRIPTURES.

O R, Adams 7. 62. 2

## AN ENQUIRY AFTER VERITIE.

{ Discourſing of, } Sufficiencie.  
{ and diſcuſſing } Perſpicuitie.  
{ the Scriptures } Neceſſitie. }

By George Langford, Bachelour of Diuinitie, and  
Minifter of Gods Word, at Mortlake, neere  
LONDON.



Tertullian. lib. de Reſurrect. Carnis.

*Aufer hereticis quæ cum Ethnicis ſapient, ut de ſolis Scripturis  
Quæſtiones ſuas ſiſtant, & ſtare non poſunt.*

Pet. Lombard. prolog. in libros Sentent.

*In hoc Tractatu non ſolum pium Lectorẽ, ſed etiam liberum Corre-  
ctorem deſidero. Maxime ubi profunda verſatur veritatis Qua-  
reſtio, quæ utimur habere Inuentores, quos habet Contradiſtores.*

LONDON,

Printed by G. P. for Iohn Clarke, and are to be ſold at his  
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ſcil. Anno Dom. 1623.

THE SCRIPTURES  
IN  
THE  
NEW  
TESTAMENT

963163

Printed by J. F. Smith, at the  
Church of St. John, in  
London.

TO  
THE RIGHT  
VVORSHIPFULL,

Wife, and worthy Gentleman, Mr. *Levinus*  
*Munk*, Esquire, one of his Maiesties  
learned Clerkes of the Signet, G.L. with-  
*est euent of all possible felicitie,*  
*with grace and glory.*

Sir,



Ince I first vowed to  
consecrate this *rude*  
and *rural* brood of my  
*braine* to your wor-  
thy Name, I haue  
*ouer-slips* occasion, &  
*Endimion-like* *ouer-*  
*slept* my selfe in the  
Land of Obliuion.  
For we liue in an Age  
so mercilesse to Inke

and Paper, that I resolved to silence these my la-  
bors, <sup>a</sup> *Lateat, hac una salus*, as *Vlysses* aduised *An-*  
*dromacha* in the Tragedie. And are there not  
A many

<sup>a</sup> *Sententia in Tron.*  
*16. p.*

## The Epistle

<sup>b</sup> *Marital. Epigram. lib. 1.*  
*lib. 59.*

<sup>c</sup> *Nazianzen. Apolog.*

<sup>d</sup> *Seneca, epist.*

<sup>e</sup> *The Sonne  
of Titan, the  
Brother of  
Saturne.*

many curious, enuious and enuened Paper-wormes, Pioners, and vnderminers of other mens good endeavors? *Aristarchus* with his blacke-pile, *Momus* with his sponge, <sup>b</sup> *Lalius* with his pen, our Romish Magnificoes with their pencill, audaciously dash out whatsoeuer displeaseth the, tho otherwise neuer so iudiciously limmed and portraid, as is, or may be perspicuous to the dimmest apprehension.

Most of our Readers iudge of our VVritings, either <sup>c</sup> *Secundum praiudicium allatum*, as *Nazianzen* speaketh, or <sup>d</sup> *Secundum affectionem innatam*, as *Seneca* saith. Some would haue all our discourses pregnant; cooked for the stomach of the Criticke: Others delight onely in the lightsome and delightsome, in the rectified and refined quiddities of rare Inuention: A third sort please themselves, in the curious, yet course and despicable Speculations of the *Skepticks*. The Schoole-man wisheth to be led into the large VVildernesse of extravagant opinions; where he, not seldome loseth himselfe in the Maze and Labarynth of his looser curiositie. In this *Babel* of distracted, distempered, and diuided minds, not *Salon*, not *Salomon*, not Nature, not the G. o. n. of Nature can please all! not Nature; for some haue quarrel'd with her, for placing the Oxes hornes vpon his head, and not vpon his shoulders which are the stronger. Not the God of Nature; for <sup>e</sup> *Typhens* the Giant will haue an higher Firmament vnder which hee may walke, and bigger Starres to giue bigger light, otherwise he



# Dedicatorie.

he will pull them downe with a vengeance, and  
 fight with *Iupiter* himselfe. Let me then pro-  
 fesse with that ancient, if not antiquated Poet *Lu-*  
*cilius*: *Ne paucis malle à sapientibus esse probatum*:  
 for I would not be a Monster to please all men; no,  
 I desire to displease ill men, for *Malis displicere,*  
*laudari est*, saith *Seneca*.

Howsoever, I haue aduentured to enter into  
 the Lists of these <sup>h</sup> polemicall essayes, that so I  
 might be sure to please the most; for mans body is  
 not more compos'd of *contraries*, then is this Age  
 of *controuersies*. True it is, that this feeble Infant  
 of my Intellect, is farre vnable to grapple with the  
 greatest Giants, yet your learned protection shall  
 beelike *Aiaxes* Buckler, to shield it safe against  
 detraction. It comes against these Romish *Goliaths*  
 with <sup>i</sup> *Dauids* staffe, the staffe of the bread of Life,  
 the Word of the Lord. It comes against them  
 with *Dauids* smooth stones, chosen out of that  
*choisest* and *chiefest* brooke, the Booke of G O D,  
 which welles out the Nectarine and celestiall  
 Torrents of the water of Life. Smooth are these  
 stones, yet harder then the *Egyptian* Marble;  
 smooth they are, not curiously cut, not <sup>k</sup> embossed  
 in gold like *Aarons* Onyx stones; not amorously  
 enameled with the enchanting soule-charming  
 characters of glozing Rhetoricke. For who  
 knowes not that Truth loues to be chaffly naked,  
 in the chafe and pursuit of saluage Sauages, with  
 chaste *Diana*; when as Falshood like <sup>l</sup> *Thamar*,  
 hoodwinkes herselfe, and puts on the gairish, the

A 2

Who-

<sup>f</sup> Nisi homini  
 placeat Deus non  
 fit Deus. Tertul.  
 Apologet. cap. 5.  
 Euseb. Eccles.  
 hist. lib. 2. cap. 2.  
 & Seneca. epist.  
 77.

<sup>h</sup> Πολυμυρ  
 κλυδωνος. Τρυ-  
 cid. lib. 2.

<sup>i</sup> 1. Sam. 17.  
 40.

<sup>k</sup> Exod. 28. 11.

<sup>l</sup> Gen. 38. 14.

The Epistle

<sup>m</sup> Job 59.32.

<sup>n</sup> Plutarch.

aperitas nim-  
quam latet: Vlyf-  
ses apud Senec.  
in Troa: Act. 3.

Whorish attire of a Strumpet? Who knowes not that the best Olympicke Wrestlers wrestled  
ked, that so their Spectators might behold the  
comely proportion of their bodies, and their An-  
tagonists might take no hold vpon them? Yet  
sometimes I place this Pigme y so plainly accom-  
plisht, vpon the shoulders of the greatest Giants,  
of the greatest Grand-parents and Patriarches of  
the Primitiue Church, that so with <sup>m</sup> Iob's Eagle,  
thence she may spie for the space of her sight, and  
that her eyes may behold a farre off. For I haue  
euer deem'd them the base-borne birth of vile and  
seruile natures, who Foster-faction so farre, as  
fastidiously to contemne, to disdain the Foster-  
fathers of the Church. <sup>n</sup> That Oracle at *Delphos*  
was more discreet then these, which answered  
*Zeno* the Philosopher, that hee should become  
happy, *ei οὐρανὸν ἴσῃ νουθεῖ*, saith *Plutarch*, were  
hee complexioned like the dead, that is, were he  
denoted and addicted to the study of the Antique  
Ancients. I haue therefore taught this wandring  
*Dina*, to speak her Fathers & her Mothers tongue;  
I haue tutored her to regulate her speech and par-  
lie, partly according to the Axioms of the prime  
Fathers, and partly according to the Actions of  
the Primitiue Church. Now, tho I still am ieal-  
ous of her rude education, yet am I bold to send  
her <sup>a</sup> abroad, vnder the fauourable Patronage of  
your protecting acceptance, as a pledge of my due  
and true desire, to shew my selfe thankfull vnto  
you, for the many vnmerited fauors I haue recei-  
ued

### Dedicatorie.

ned from you. So worthy is your deportment, so courteous your demeanour, so studious your designs, so industrious your endeavors, to endere others vnto you; that *Silenus* himselfe, in his most poysonful Pasquill, canot once carpe at your *ingenious* carriage. But your great modestie prohibits me to extoll in presence, and your splendent Vertues suggest vnto me, that they are sufficiently able to bee their owne Heralds. This onely I cannot conceale, your zeale to Gods House, not only in *beutifying* the Church with your *presence*, but in *beatifying*, in *gratifying* the Church-man with your *Presents*. *Beneficiall* was you to my Predecessours, but *bountifull* vnto mee your present Preacher; for your remunerating hand hath not been shorted toward me, but much enlarged. So then to dedicate this poore discourse to your eternall Name, is but with *Charilus* to present a few harsh Verses vnto *Alexander*: For this small Mite this little Monument, is no more equiualent to the maine debt I owe you, then is a Mole-hill to a Mountaine.

It was one of *Lycurgusses* Lawes enioyned the *Lacedamonians*, to offer little Sacrifices vnto their gods, seeing they respect more the internall Deuotion, then the externall Oblation: So the ingenuitie of your gentle disposition, hath bin a Spur to prick me on, to present this little Sacrifice of my simple seruice vnto your worthy selfe, *Namq; tu solebas meas esse aliquid putare nugas*: You haue euer more regarded the inward *affection*, then the outward *action*.

*The Epistle Dedicatorie.*

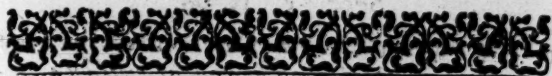
And thus in my most true and sincerest love, I  
humbly take my leave, leauing you and yours to  
the heauenly Patronage, Protection and Tuition  
of him, who neuer leaueth his.

*Your Worships dayly*

*Orator, euer in all dutie,*

*and Christian deuotion,*

GEORGE LANGFORD.



The Contents of the seuerall  
Sections, contain'd in this ensuing  
*Treatise.*

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**M**Oſt Courteous Reader, ſome little literall faults (at leaſt) will paſſe at the Preſſe, maugre the ſtrictest Inquiſition of the moſt curious Reuiſor. Thoſe I pray thee ſuppreſſe with patience, or ſupply with diligence: So ſhalt thou ſingularly oblige me, to thy ſingular humanity.

G. L.





# SEARCH THE SCRIPTVRES.

## OR, AN ENQVIRIE AFTER VERITIE.

### Sect. i.

1. *The meanes to attaine knowledge.* 2. *Why the Word of God is called Scripture.* 3. *Why Holy.* 4. *Why Canonically.*

1.



He most exact and certaine  
meanes to attaine vnto the  
knowledge of all diuine Truth,  
is the Holy Canonically Scrip-  
ture, written or approoued by  
the Prophets and Apostles.

2. Which is called the Scrip-  
ture, in regard of the superemi-

nent excellencie thereof, being vnto all other writings  
as *Iosephs* sheafe vnto his Brethrens, as the Sunne vnto  
the lesser Starres,

*Conclusion I.*

*Gen. 37. 7.*

B

3. And

3 And it is also called *Holy*, 1. Because of the Author, who is God, Holy and true, *Rev.* 3. 7. 2. In regard of the instrumentall causes or Pen-men of it, who were holy men, 2. *Pet.* 1. 21. 3. In respect of the matter, which is the holy will and Counsell of our God, *Acts* 20. 27. 4. In respect of the Forme, which is the conformitie of it with God himselfe, *Psal.* 119. 7. 5. In regard of the finall cause or end thereof, which is to make vs *Holy*, 2. *Tim.* 3. 17.

4. Lastly, it is called *Canonicall*, because it is, as *Tertullian* calleth it, *The rule of Faith*; as *Chrysostome*, *A* most exquisite Rule; as *Gregory Nyssen*; an inflexible Rule.

*Tertul. cont. Her-  
mog. Chrys. Hom.  
13. in 2. Cor.  
Orat. de ys qui  
adveniunt Hierusal.*

## Sect. 2.

1. *Traditions are not that Rule.* 2. *What the Pa-  
pists hold concerning traditions.* 3. *The Scrip-  
tures sufficiencie is prou.d.* 4. *An obiection  
disproued.*

## Conclusion II.

1. **V**Nwritten Traditions, whether Apostolicall or Ecclesiasticall, are not the rule of faith, as exquisite, as inflexible as the Scripture. Who but *Moab*, settled vpon her lees; or *Babylon*, intoxicated with the *Cyrcan* cup of fornication, could endure new wine to be powred into old vessels? Or a piece of new cloth to be patched to an old garment?

2. Our Aduersaries the Papists audaciously affirme, That vnwritten Truths are equiualent to the written Word of God, and to be embraced with no lesse pious affection, and affectionate veneration, then the sacred Bookes of authentick Writ. Against whom I will  
proue

*Ita sint aenit  
obtus.  
Pari veneratione,  
pari pietatis  
affectione: Concil.  
Triden. Sess. 4.  
Decret. 1.*

prone, that the Scripture is sufficient, containing in it all doctrines needfull to saluation. And I will manifest this vnto you, three wayes: 1. By manifold and expresse Texts of Scripture. 2. By the ancient authority of some ancient and holy Fathers. 3. \* By manifest testimonies of some modern, but renowned Papists.

First, I proue it by some places of sacred Writ; and first by that place, *Deut. 4. 2.* Ye shall not adde vnto the Word which I command you, neither shall you diminish ought from it. Which place, tho *Bellarmino* interprets of the vnwritten word also: yet their Angelicall Doctor *Aquinas*, whom the Pope hath canonized for a Saint, and his doctrine for authentically, expounds it of adding to the Words of the Scripture. Yea, their ingenious Cardinall *Caietan*, ingeniously desires vs from this place to collect, That Gods Law is perfect.

Secondly, by that place, *Pro. 30. 6.* Adde thou not vnto his Word, lest he reprove thee, and thou be found a Liar. Which place *S. Hierom* vnderstandeth of the Holy Scriptures.

Thirdly, The Prophet *Isaiah*, teaching what course must be taken in cases of difficulty, sends vs to the written Word, as sufficient to resolute all doubts and scruples whatsoever, *Esa. 8. 20.* To the Law and to the Testimonie; if they speak not according to this Word, it is because there is no light in them. Vpon which words *S. Ierom* assents with vs, saying, If your Congregations will not seeke the Word of the Lord, they cannot attaine the light of truth, but shall walke, shall wander in the darkenesse of Error.

Fourthly, Saint *Iohn* sets downe the full end of the whole written Word: which is to bring men to faith, and consequently to eternall happinesse, *Ioh. 20. 31.* These things are written, that ye might beleue that Iesus is the Christ, the Sonne of God, and that beleeuing, ye might haue life through his Name: Which place both *Cyrill*,

*Ad probandam veritatem nihil efficacius testimonio aduersariorum: Gregorius Archiepiscopus Nazaren. in commendat. Petri Galatini, ex Iacob Maxwel. Deut. 4. 2. & Dent. 12. vlt. v. similia verba habentur. Si non licuit Iudeis aliquid addere ad libros Moysi, tum multo minus nobis licet aliquid addere ad Scripturam Canonem, iam tot libris auctum a tempore Moysi. Thomas 3. 9. 60. Art. 8. Verbis sacre Scripture nihil addendum aut minuendum esse. E aiet amicus in hunc locum ait, Hinc colligi legem Dei esse perfectam, Vide Ioseph. apud Euseb. Lib. 3. cap. 8. Hieron. in locum.*

*Cyrril lib. 12. in  
Ioan. cap. 68.  
August. in Ioan.  
Tract. 49. & 1.  
lib. de consensu  
Euangelist. 6. 35.*

*Augustinus etiā  
in hunc locum  
tract. 122. ait  
finem huius libri  
huius verbis indica-  
ri. Sic & Lanse-  
nius ait, libri to-  
tus finem huius  
verbi intelligi.  
Recu. 1. 9.*

*\* De omni con-  
silio Dei, quantum  
ad humanam  
speciat salutem.  
Carthus. in  
Act. 20.*

*Iob 12. 13.  
Iob 32. 7.*

and *Austin* vnderstand of the sufficiency of Scripture. *Lyranus* sayes, These words expresse, and explicate the profit and vtility of this doctrine. Neither doth *S. Iohn* here speake onely of the miracles of our Sauour; for he speakes of such a faith as we call iustifying, which will bring a man to euerlasting life; which, miraculous faith of it selfe wil neuer do. Hence *Hugo Cardinalis* auerres, that in these words is indeed declared the speciall intention of this Booke, but more generally, the whole scope of the holy Scripture. And I would haue it obserued, that this Gospell was written against *Cerintus* and his adherents, who first started vp in the yeare of Christ, 95. Yea, it was written after all other Scriptures, except perhaps the *Reuelation*, which was written by him in the 11c *Pathmos*, in the fifteenth yeere of *Domitian*, which was in the yeere of Grace, 97.

Fifthly, Those words of *S. Paul*, *Acts* 20. 27. I haue not shunned to declare vnto you all the Counsell of God, \* *Carthusian* expounds of the Counsell of God, so farre forth as appertaineth to mans saluation. I intend not to be tedious. let me onely referre you to some other pregnant places of Scripture, and full of sinewes to inferre and inforce the Scriptures sufficiency. As *Rev.* 22. 18. *Gal.* 1. 8. 2. *Tim.* 3. 16, 17. *Psal.* 19. 8. *Luk.* 1. 3, 4. *Mat.* 15. 6. *Luk.* 16. 29. *Luk.* 24. 25, 27. *Ioh.* 5. 39. *Act.* 1. 1. *Act.* 17. 2, 3. *Act.* 28. 24, 28. *Act.* 24. 14. *Act.* 26. 23. *Rom.* 1. 2. *Rom.* 10. 17. *Rom.* 15. 4. *Ephes.* 2. 19, 20. 2. *Pet.* 1. 19;

But because among the Ancient is wisdom, and in the length of dayes is vnderstanding, let the dayes speake, and the multitude of yeeres teach wisdom. Plainly; If any man suspend his assent and iudgement till the Fathers haue brought in their verdict, let him heare what those three foremen of the Iurie, *Dionysius*, *Irenaeus*, and *Tertullian* haue left recorded as vpon their Oath.

First,

# An Enquirie after Veritie.

First, *Dionysius Areopagita* supposed by them to liue in the dayes of the Apostles, durst not either speake or thinke any thing of the most high and abstruse Diuinity, saue that onely which the Diuine Scriptures haue reuealed.

Secondly, *Irenaeus*, whose hoarie head makes him venerable, as liuing in the yeere of Christ 180. relyed onely vpon this foundation and pillar of our faith.

Thirdly, *Tertullian*, that famous Worthy, whom the Lord thought worthy to liue about 1400. yeeres since, did adore the plenitude and perfection of the Scriptures. To these I might adde a cloud of witnesses; As *Origen*, *Athanasius*, and the rest. *S. Chrysostom* is ours in sundry places. Illustrious is the Testimonie of *Constantine the Great*, in the first *Nicen Councell*: Εὐαγγελίου θεοῦ βέλους, καὶ ἀποστόλων. Yea, *S. Basil* himself sayes, Παντὸς ἐκκλησιαστικῆς πίστεως, καὶ ὁμοθυμαδὸν καταρχαία. It is a manifest marke of arrogant infidelity, either to reiect any thing that is written, or to referre any thing more to that which is already written. It would be too long to alleadge the Testimonies of *Epiphanius*, of *Cyrril*, of *Theophilus Alexandrinus*, of *Apollinaris*, of *Cyprian*, of *Iustine*, of *Ierome*, of *Ambrose*, & of the rest of

ad Roman. in hom. 25, in Mat. in hom. 3. in Genes. in hom. 7. in Ezek. in hom. 1. in Hier. in omnibus his locis oppugnat traditiones. *Scriptura* sufficiunt ad omnem veritatis instructionem: *Aiban. contra Gent.* *Chrys.* in hom. 3. in 2. epist. ad Thessal. Omnia in Scripturis manifesta esse, quae sunt necessaria. In hom. 1. in Mat. He auertes, Scripturae oculus esse, quia multi de eorum corruptione. See, *Chrys.* in hom. 13. in Gen. in homilia sua in Psal. 95. in hom. 13. in 2. epist. ad Corinth. *Theodoret.* in flor. Eccles. lib. 1. cap. 7. *Basil.* in lib. de confessione fidei. *Epiphani.* in haeres. 61. & 69. *Cyrril.* lib. de fide ad Regim. in lib. 12. in Iocm. Cap. 68. in hom. 5. in *Leuit.* *Theophilus Alexandrinus* in 2. Paschali. *Apollinaris* vir ille doctus, & valde ingeniosus apud Euseb. eccles. hist. lib. 5. cap. 15. *Cyprian* epist. 74. ad Pompeium contra Steph. *August.* de doctr. Christi. lib. 2. cap. 9. De peccat. merit. & remission. lib. 2. cap. vlt. contra Iulian. *Petrilius* lib. 3. cap. 6. De ciuit. Dei. lib. 19. cap. 18. *Tract.* 2. in epist. Ioan. Epist. 163. lib. de passionibus, cap. 14. Confess. lib. 6. cap. 5. *Hieron.* epist. ad Ctesiphontem, in fine Comment. in Iob. 1. *Ambrosius* in Comment. Luk. 16. Ad Gratianum de fide. cap. 4.

A. 17. 34.

De Diuina nominibus. cap. 1.

*Irenaeus* 3. cap.

1. Non per alios dispositionem salutis nostrae cognouimus, quam per eos, per quos Euangelium peruenit ad nos, quod quidem, tunc praconauerunt, postea verò per Dei voluntatem in Scripturis nobis tradidit, fundamentum et columnam fidei nostrae futurum.

*Adoro plenitudinem scripturae, quae mihi factorum manifestat, & facta: Tertul. lib. contra Hermog.*

*Orig.* in Comment. in cap. 3.

the Authentique Ancients, whose ancient and venerable writings point out vnto vs the plenitude of the Scriptures.

But tho the Papists in reuerence will not rise vp before the hoare-head, and honour the persons of these Ancients, yet it may be, they will respect the testimony and authority of their owne Writers : for because that they are the people onely, wisdom must die with the, as *Iob* spake to his heauy friends, *Iob* 12.2. I will therefore proue this our assertion by the Testimony of some of the most approved Popish Writers.

1 <sup>a</sup> *Franciscus à Victoria*, A Spanish Fryer, would belieue no doctrine which is not contained in the Scripture, although all Writers should auerre the same.

2 <sup>b</sup> *Canus*, a learned Schoole-doctor, and a Popish Bishop, sayes, that the Canon of the Scripture is perfect, and most sufficient of it selfe to euery end.

3 <sup>c</sup> *Scotus*, that renowned Schoole-man, in his prologue vpon *Peter Lombard*, saith, that the Scriptures sufficiently containe all doctrines needfull to saluation.

4 <sup>d</sup> *Aquinas* in his *Aurea Catena*, expounding those words of the woman of Canaan; (*The whelps eate of the crummes that fall from their Masters Table*, *Math.* 15.27.) followes the Allegorie with *S. Ambrose*, saying, That the Table is the holy Scripture, that the crummes are the precepts and principles of Religion, by which the Church of Christ is duly, dayly, and daintily fed; and that the whelps who eate these crummes, are *GODS* faithfull people, who are nourished by these precepts to eternall life, but only by such crummes, by such precepts as fall from their Masters Table, the sacred Bible.

The same *Aquinas* in Comment. in 2. *Tim.* cap. 3. sayes, that the Scriptures doe make the man of *GOD* (*the Minister*) perfect vnto all good workes.

*Obiect.* But what say you to that place of *St. Paul*,  
2. *Thes.*

<sup>a</sup> *Victor. de sacra & relect. 8. de aug. Charit. ex Phil.*

<sup>b</sup> *Melchior Canus de locis Theolog. lib. 7. cap. 3.*

<sup>c</sup> *Scriptura sufficienter continet doctrinam viatori necessariam. Scotus in prologo in Lombardum.*

<sup>d</sup> *Aquinas in catena aurea. in loc. Mica iste de illo pane sunt: & quiapanis verbi, & fides verbi est, mica velut quedam dogmata fidei sunt: Ambrosius in loc.*



2 *Thes.* 2. 15. who commands his *Thessalonians* to hold the traditions which they had been taught, whether by word or epistle? *Keatim tot Tradit.*

*Answer,* If we compare this his Epistle generally with the Bookes of the new Testament, wee shall finde that it was the Ancientest, except the former Epistle, especially if we will credit *Eusebius* and *Irenaus*, yea, it was penned before the Gospell of *St. Matthew*, as may appeare, in that it was written when *Paul* taught at *Athens*, as the postscript imparts, which was about 17. or 18. yeeres after Christs Ascension: whereas the Gospell of *S. Matthew*, as the same *Irenaus* auoucheth, was penned at that time when *Paul* and *Peter* founded the Church at *Rome*, 20. yeeres at the least after Christs Ascension. It might well fall out therefore, that at that time when this Epistle was penned, some things necessary to saluation were not as yet written, by any either Apostle or Euangelist, but were deliuered by word of mouth; which things notwithstanding were afterward committed to writing. Thus the Word of God went from man to man vnwritten, for the space of 2400. yeeres, vnto the time of *Moses*, who was the first Penman of holy Scripture; for I passe ouer *Iosephus* his report, that *Adam* writ concerning the Creation, the Fall and Promise. Me thinks then the Church of *Rome* should blush, (if her fore-head dyed red with the blood of Gods Saints, were capable of any tincture of shame,) at the discouery of the manifold, impudent and impertinent impostures of their most solid argumentations. I could here also choake them with *S. Ambroses* answer to this Sophisme, who by traditiōs, in this place vnderstands the doctrine of the Gospell. which is elſewhere in the Scriptures abundantly expresseſſed. If I should here checke them for straying extremely from the scope of the Holy Ghost, for straying extrauagantly other Scriptures to speake this language of *Ashdod*: Or if I should

*Nullum Papiſta in Scripturis locum probabilius inueniunt: Whitaker. Diſput. de ſacr. ſcripte.*

*a Euseb. Hiſt. eccleſ. l. 5. cap. 8. Iren. lib. 3. cap. 1. Aut Irenaus Mattheū ſcripſiſſe ſuum Euangelium cum Paulus & Petrus Roma euangelizarent, et fundarent Eccleſiam, quod fuit annis poſt Chriſti aſcenſum viginti & amplius. At heſ quidem Epiſtola ſcripta fuit 17. aut 18. annis poſt Chriſti aſcenſum, cum Paulus Athenis doceret.*

*Ambroſ. in 2. ad Theſ. cap. 2.*

should here inferre the differing and discording opinions of the learned Writers of their owne Religion, vpon many places objected by them, I should exceede the prefixed intended limits of this my Discourse. This therefore shall suffice to shew that our tower against all forts and sorts of tentations; that our watch-tower, whence as farre off wee descry all necessary Truths, is builded of stones hewed out of the quarry of the Holy Scriptures.

### Sect. 3.

1. *Apocryphall Bookes reiected.* 2. *The Councell of Trent vellicated.* 3. *The Councell of Florence vendicated.* 4. *The practice of the Church of England cleered.*

### Conclusion.

#### III.

*Quas itaq; Scripturas dicimus Canonicas, nisi Legi & Prophetarum? Aug. de unit. Eccl. 16. Conc. Trident. Sess. 4. Omnes literae quibus Christus prophetatus est, apud Iudeos sunt: August. in Psal. 56.*

**N**O Writings are *Scripture*, but such as were written or approued by the Prophets and Apostles. For, as for those *Apocryphall Bookes*, imperiously thrust vpon Gods Church by the *Tridentine Fathers*, they are not to bee admitted into the Canon of Faith.

For all the Bookes which doe prophesie of Christ, *apud Iudeos sunt*, saith *Augustin*, were kept amongst the *Iewes*: but none of the *Apocrypha* were written in Hebrew, the language of *Canaan*. In the eighty fourth Canon attributed to the Apostles, all the *Apocryphall Scriptures* which wee exclude out of the Canon, are there also casheered, sauing that this Canon constituteth three books of the *Maccabees*, sacred and Canonically, whereas the *Papists* themselues haue euer

acknowledged but two. The *Laodicean* Council *excludeth* all those Apocryphall books, which we *extrude* out of the Canon: Which Council, though it was of it selfe Prouinciall, yet is it notwithstanding confirmed in the 6. generall Council. *Trullan*. Synod. cap. 2. *Gelasius* Bishop of *Rome*, was more moderate then our moderne Papists, who will not yeeld a hoofe; for he makes onely one booke of the *Maccabees* Canonically, and disclaimes the booke of *Wisdoms*, not to be *Salomons*.

Can. 59.

Let vs then abhorre this Popish error; yea, I say, this Popish heresie, & *S. Austin* shall beare me out in it; for he accounts the *Presbillianists* Heretickes, for making the Bookes Apocryphall of equall authority with the Bookes Canonically.

Aug. Hæres. 70.

But you smell too much of selfe-opinion, sayes our opinionate and obstinate Papist: for how dare you, without a blush so peremptorily contradi& so famous & so renowned a Council, as was the *Tridentine* Synod?

But first, who knows not that this Council of *Trent* is of no antiquitie? it is so young, that it cannot pronounce *Shibboleth*, no not to saue it selfe from the hands of the *Gileadites*. 2. Neuer was there any Popish General Council herein so audacious, so presumptuous, before this of *Trent*. True it is, that some impudent Papists, boldly, tho blindly, father a like Decree vpon the Council of *Florence*; But *Bellarmino*, the Papists *Atlas*, as likewise *Coccinus*, the Popes own darling, are more carefull of their credit, and will not affirme it. How durst *Driedo* repudiate the booke of *Bernich*, and repate it Apocryphall, after the Council of *Florence*, had that Council anathematized such impudent Agents? And further, tho this Council had made them Canonically, yet had it beene little materiall, seeing it was but a small time before the Council of *Trent*, not much aboue 100. yeares, the one being assembled in the yeare of Christ, 1436. the other in the yeare of

*Bellar. lib. de verb. Dei.*  
*Coccinus in The- sauro Cathol.*  
*Tom. 1.*  
*Driedo de dog- mat. Eccles. lib. 1. cap. 4.*

<sup>a</sup> Nazianz. in  
carm. de lib. scrip.  
& poem. Iamb. ad  
Sel. uic. Damasce  
l. 4. de fide. c. 18.  
Hier. prolog. Ga-  
leat. Aug. de ciui.  
l. 15. c. 23. &  
cont. Adimant.  
c. 17. & de doct.  
Christi. l. 2. c. 8.  
Greg. in Iob. l. 19  
c. 17. &c.

<sup>b</sup> Caietan. ad  
finem Hester.

<sup>c</sup> Hugo Cardin.  
prolog. in Ioshua.

<sup>d</sup> Lyranus prolo.  
in Apocryph.

<sup>e</sup> Sigon. in com-  
ment. in Seueri  
Sulpitium.

<sup>f</sup> u. xg. v. 16.  
μωα. 16.

<sup>g</sup> Athan. in Syn. of.  
g. Caiet. in fine  
commen. in Hist.

<sup>h</sup> H. in prolo.  
Galeato. Tom. 3.  
p. 6.

<sup>i</sup> Epiphan. lib.  
de mensuris &  
ponder.

<sup>k</sup> Deut. 31. 26.  
1 Synod. London.  
An. 1562. Ar. 6.

<sup>m</sup> Cyp. sue Ruf.  
fin. in expositione  
symboli de Cano-  
ne Iudaico.

Christ, 1545. Thirdly, their Fatherhoods of Trent are not able to produce one Father that held them Canonically, within the time of the Primitive Churches chaster innocence: no not within foure hundred yeeres after Christ. Fourthly, wee can easily proue, that all the a Fathers liuing in the first foure hundred yeers, reiected them: and that their authority was doubtfull, litigious, and ambiguous, for the space of sixe hundred yeeres after our Sauour Christs sacred Incarnation. Fifthly, Many of the learned Papists themselves are on our side: As b Caietan, c Hugo Cardinalis, Lyra, d Lyranus, e Sigonius, Arias Montanus, and others, who deny them to be Canonically Scripture.

I remember indeed, that tho Athanasius would not f Canonize these bookes, yet did he bequeath them to Nouices newly couerted to the Christian Faith, or such as were after to be baptized. He herein seemes to draw neere to that opinion that the g Cardinall afterward learned of St. h Jerome; namely, that these Bookes were onely admitted into the Canon of manners, not of Faith. For according to i Epiphanius, Viles quidem & commodi sunt isti libri; These Bookes are profitable and commodious, but not to be receiued as Canonically, or referued in the k Arke of the Testimonie.

But if these Bookes bee not Canonically, say some of our well-respected and well affected brethren, (for so I must still style them, in respect of their conspiring with vs in all points fundamentall) Why should they bee read in the Church of England? To whom I answere according to those words in that sixt Article concluded in that Orthodoxall l Conuocation holden at London, in the yeare of our Lord Christ, 1562. These Bookes the Church doth reade for example of life, and instruction of manners: but yet doth it not apply them to establish any doctrine. Saint m Cyprian, or Rufinus rather, hauing reckoned vp the number of the

Bookes

Bookes Canonically, hath these words : *Hæc sunt quæ Patres intra Canonem coneluserunt, ex quibus fidei nostræ assertiones constare voluerunt. Sciendum tamen est, quod & alij libri sunt, qui non sunt Canonici, sed Ecclesiastici à maioribus appellati sunt: quæ omnia legi quidem in Ecclesijs voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam* : These are the Bookes which the Fathers haue accounted within the Canon; by which they would confirme the affirmations and assertions of our faith : But we must also know, that there are other Bookes, which are called of the Ancients, Ecclesiasticall, all which were read in the Church of God, but out of them was neuer produced any demonstration to make good our faith. Heare what Saint Jerome himselfe saith, præfat. in libros Salomonis : *Hos libros legit Ecclesia, sed eos inter Canonicas Scripturas non recepit* : -- Legit ad adificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam : The Church indeed doth reade these Bookes Apocryphall, but yet reputes them not to bee Canonically : she reades them to rectifie, to edifie the people, not to testifie, on authoritatively to ratifie the principles of our Faith. See Greg. in Job, l. 19. c. 17. Rodolph. in Leuit. lib. 14. cap. 1. P. Cluniacensis, lib. 1. Epist. 2. Origen apud Eusebium. lib. 6. cap. 25. Cyrillus Hierosolymitanus Kan. d.

Nor doe I affirme, that these Apocryphall Bookes are neuer by the ancient Fathers styled Canonically or Diuine : for then might you produce Saint Jerome and Saint Austin, as witnesses of my witlesnesse heerein. But let learned Whitakers tell you why : He sayes, *Canonicos ab Augustino libros vocari, qui mendacijs fabulisq; pleni non sunt* : Saint Austin calls those Bookes Canonically, which are not full fraught with lyes, and scanicall leuitie.

A thing is said to bee Canonically, either *absolue*, or *respectiue*, absolutely, or respectiue : Absolutely that is Canonically, which is the perfect rule of faith and manners : Respectiue that is regular, which contain

Whitaker. contr.  
Dureau. & contra  
Campian.

Distinctio.

<sup>a</sup> For so S. Paul  
styles Epime-  
nides, Tit. I. 12.

<sup>b</sup> Caiet. in com-  
ment. in histor.  
Test. vet.

ning some sentences of authentique Writ and Histories Ecclesiasticall, hath obtained to be read in holy assemblies. As *Israel* was styled an holy people, not that all were sanctified in the particular, but all in the generall, in opposition to the Gentiles, who were without the pale of the Church: so are these bookes called Canonically, not that all things in them are completely regular, but all more regular then the prophane writings of the Heathenish a Prophets, who neuer slept vpon the top of holy *Parnassus*.

But let such as will not heare *Moses* and the Prophets, listen a little to the admonition of *Caietanus*, their owne deare Romish Catholike, and a Cardinal: hee aduiseeth all Students in Diuinity, <sup>b</sup> *Ut quando ab antiquis interdum dici Canonicos legunt, id de morum, non doctrina Canone intelligant*: That they would fauourably interpret the Fathers, when they style these books Canonically; and not be so farre fore-staid with preiudice, as to make them rules of Faith and doctrine, but of our facts and Discipline.

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Sect. 4.

1. *The Scriptures are sufficient, tho some Bookes were lost.* 2. *No part of the Canon perished.* 3. *Many objections answered.*
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Conclusion.  
IIII.

<sup>a</sup> *Concedimus  
nonnulla iam*

**T** Hough we should grant that some Bookes of Canonically Scripture were lost, (which yet cannot be proued by our Aduersaries, cannot be approued by vs) yet doth the Scripture still remaine sufficient. For the <sup>a</sup> necessary matter of those Bookes supposedly lost.



lost, is contained in these bookes of holy Writ that are now extant.

It seemes then, will <sup>b</sup> Stapleton say, That those bookes, tho full fraught with most high and beauly matter, were needlesse and superfluous. But who not of an ouer-daring spirit, dare disgorge & belch out such impious & haynous blasphemies against the Lord? Who, (not as outragious as Apostaticall *Julian*,) would say that it is superfluous to haue the same Psalmes or Story recorded in two seuerall places of the Scripture? Is not the eighteenth Psalm in the booke of Psalmes recorded, and in the booke of *Samuel*, 2. *Sam.* 22? Is not the History of *Hezekiah*, recorded in the 2. *King.* 18. 19, & 20, Chapters, and in *Isa.* 36, 37, 38, 39 Chapters?

But indeed I take it, that no part of the Canon is lost. I am not ignorant, that <sup>c</sup> *Chrysostome*, and other of the learned, perswade themselues that some part is perished: but to these let mee modestly oppose the *Iewes*, together with the most skilfull Christians in the *Rabbins*, who in this point are of a diuerse iudgement from Saint *Chrysostome*. And I am induced herein to dissent from so many of the learned Sages, as suppose that these bookes were lost in the Captiuitie, by these three Reasons.

First, because *S. Paul* makes no question, but takes it for granted, that the whole Canon of holy Scripture was euen in his time extant, *Rom.* 15. 4. What soeuer things were Written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope. Had the blessed Apostle thought that some bookes of Scripture had perished in *Babylon*,

*desiderari, quod olim in Canonis scriptura fuerit, sed tamen affirmamus, illum Canonem qui remanet, esse sufficientem, & omnia necessaria continere: vbi, disput. de sacra Script.*

<sup>b</sup> *Stapletoni argumentum, seu potius Canis Stapletonus enim Canonem interpolauit, & eius argumenta fuisse explicauit. Stapl. lib. 9. Doctrinal. princip. cap. 5.*

<sup>c</sup> *Chrysost. Hom. 9. in Mat. and Hom. 7. in 1. Cor. Putauit Chrysostomus hanc sententiam, (Nazarenus vocabitur,) nusquam inueniri in illis veteris Testamenti libris qui nunc salui sunt. Est & alia etiam sententia eiusmodi de qua similiter sensu,*

*nempe (Ex Egypto vocatus filium meum.) Et uetera septuaginta Interpretes, quos solos Chrysostomus sequutus est, neutram sententiam habent: Hebraei tamen libri omnes habent; atque notabat Chrysostomus linguam Hebraicam. Insuper Hieronymus in lib. de optimo genere interpret. ait utramque sententiam reperiri in libris Hebraicis, priorem nempe Esaiæ 11. 1. posteriorē, Osee 11. 1.*

doubtlesse he would haue sayd, That whatsoeuer was written, and is now extant, was written for our learning and comfort : for bookes that are *lost*, serue neither for Instruction nor Consolation.

Secondly, To hold that any bookes of Scripture should be *lost*, calls into question, not onely Gods euer-watching prouidence, but also his ouer-ruling power. He euer was, is, and will bee able to preserue his Writings from the violence of cruell Tyrants. He can make his very aduersaries to bind them as a Crowne vnto them, and cause them to bee more carefull to *preserue* them, then *Titus* to *reserue* the Temple.

Rom. 3. 2.  
1. Tim. 3. 15.

Thirdly, It calls into question the fidelity of the Church, vnto whom were of credit committed the Oracles of God, and who is therefore styled *στήλην ἀληθείας*, the Pillar and ground of Truth, because it hath the bookes of God in keeping.

Obiect. 1.

There bee alleaged many particular places of Scripture, to proue that some bookes of Scripture be *lost*; As in *Numb. 21. 14.* *Moses* maketh mention of the bookes of the *Battels* or *Warres* of the Lord, which Booke seemeth to be *lost*. But first, you must know that a [Booke] in Scripture sometime signifieth a *Rehearsall*, a *Roule*, or *Catalogue*. As the first chapter of *Genesis*, contayning the Genealogie of *Adam*, is called the *booke of the Generation of Adam*. So in like manner, that Booke of the *Warres*, might be some short & compendious narration of diuers exploits which fell out among the *Israelites*, which in *Moses* his time being Manuall, went from hand to hand. Secondly, This Booke of the *Battels* of the Lord, seemeth vnto some to be the Booke of the *Iudges*; yea, learned *Iunius* referres vs to *Judg. 11.*

Ans. 1.

Ans. 2.

1un. in Annot.

Obiect. 2. In *Iosh. 16. 13.* Wee are sent to the Booke of [*Iasher*:] Is not this written in the Booke of *Iasher*? This booke is vndoubtedly *lost*.

Ans.

*Ans.* Consider, I pray you, that [*Iasher*] is no proper, but a common Name, signifying vpright, iust, or righteous. As if *Ioshua* should haue said, Is not this rare, this so much admired miracle of the Suns standing still, recorded by him that is *iust*, *vpright*, and *righteous* in his reports? Is it not registred by a *Nathaniel*, by an *Israélite* indeed, yet one without guile, by a true-spirited, by a true-spoken man? So that I can neither assent to the *Chaldee* text, which readeth, [In the booke of the Law:] nor yet to those other, who by *Iasher* vnderstand *Moses*.

*Obiect.* 3. But I heare you say, that that Booke of the *Chronicles of the Kings of Israel* is surely lost, yet a frequently mentioned in the Scriptures.

*Ans.* Briefly I answer, that it was but as the *Chronicles of England* are with vs, or of *France* with them, euen ciuill and politike records of the euents of things in the Kingdom of *Israel*. *Augustine* auerres of all the bookes supposed to be lost, that they neuer attained to the credit of *Canonization*, that they neuer aspired to bee reputed Bookes inspired by the blessed Spirit. Penned they were, sayth he, *Non tam inspiratione diuinâ, quam humanâ diligentia*: Not by diuine inspiration, but by humane diligence and deuotion. Hence therefore hee doth well inferre, that these Volumes did not appertaine *ad auctoritatem Religionis*, to the prouing, to the propagating of Religion; *sed ad vbertatem cognitionis*, to the promoting, to the enlarging of good literature among the *Iewes*.

*Obiect.* 4. It seemes that the Bookes of certaine Prophets be perished, as of *Gad*, and *Nathan*, 1. *Chron.* 29. 29.

*Ans.* By the Booke of *Nathan* and *Gad*, is meant onely the first and second books of *Samuel*, which were not wholly writen by *Samuel*, but some part thereof by *Nathan* and *Gad*. For those two bookes of *Samuel* containe

of *Israhel* restituta  
fuit.

a 1. Kin. 14. 19.  
29. & 15. 7, 23.  
31. & 16. 5, 14.  
20, 27. & 22.  
39, 46. 2. Kin.  
1. 18. & 8. 23. &  
10, 34. & 12. 19.  
& 13. 8, 12. &  
14. 15, 18, 28. &  
15. 6, 11, 15, 21.  
26, 31, 36. & 16.  
19. & 20. 20, &c.  
b *August.* de ciuit.  
Dij. l. 18. c. 38.

Respondet: Eo loco  
sacram histori-  
am primi & se-  
cundi Samuelis  
intelligi, contex-

tam à tribus illis  
Prophetis, Sa-  
mauele, Natha-  
no, & Gad,  
quam Stapleto-  
nus imprudens  
Canonicam esse  
negat. Certum  
est enim non fu-  
isse hos libros ab  
vno Samuele  
ambos conscrip-  
tos, quia Samuel  
mortuus est ante  
finem primi libri.  
2. Sam. 5. 5.  
1. Sam. 25. 1.

Iudg. 13. 5.

taine in them an History of 120. yeeres : The first bee-  
ing an History of fourescore yeares; offorty vnder *Eli*,  
1. *Sam.* 4. 18. and of forty vnder *Samuel* and *Saul*,  
*Act.* 13. 21. The second booke is an History of  
forty yeares, euen from the death of *Saul*, to the end of  
*Dauids* Kingdome: But it is manifest, that *Samuel* dy-  
ed before *Danid* came to the Crowne; whereas *Nathan*  
liued neere vnto the beginning of his raigne, and  
continued till the end thereof. And *Gad* in like man-  
ner liued in the latter end of King *Dauids* regiment  
ouer that Kingdome, as appeareth, 2. *Sam.* 12. and  
2. *Sam.* 24. 18.

*Obiect.* 5. The Acts of *Salomon* penned by those Pro-  
phets *Nathan*, *Ahijah*, and *Iddo*, are altogether peril-  
shed, 2. *Chron.* 9. 29.

*Answ.* That is altogether false: for they are contay-  
ned in the History of the first Booke of *Kings*. So like-  
wise the Acts of *Abiha*, are written in the Story of the  
Prophet *Iddo*, 2. *Chro.* 13. 22. but in that same history  
that is storied of *Abiha*, 1. *Kin.* 15 The Acts of *Ieho-*  
*shaphat* are written in the booke of *Iehu* the Prophet,  
2. *Chro.* 20. 34 but it is mentioned in the booke of the  
Kings of *Israel*, 1. *King.* 1. 61: For it is most certaine,  
that the bookes of *Iudges*, *Ruth*, *Samuel*, and the *Kings*,  
were penned by sundry and succeeding Prophets, in  
sundry and succeeding ages of the Church. Hence  
*Mat.* 2. 23. a testimonie is cited out of the Booke of  
*Iudges*, which is not elsewhere extant in the Scrip-  
tures; and yet Saint *Mathew* sayes, *Ut impleretur id*  
*quod dictum est per Prophetas, Tò ἐνδὲν δὲ αὐτῷ γενομένου :*  
That it might bee fulfilled which was spoken by the  
[Prophets] not which was spoken by the [Prophet.]  
So that it is manifest, that that Booke was penned not  
by one, but many Prophets. The like may be auouched  
of the fore-named Bookes. But I study breuity.

*Obiect.* I take it to be a truth that, the Booke of *Enoch*

is

is lost, of whose Prophecie *Iude* makes mention, *Iude*, v. 14.

*Ans.* 1. I take it to bee a doubt, whether this was a Booke or no. Indeed the *Manicheis* forged fables more ancient then *Noahs* Flood, collecting them into one Volume, called the Booke of *Enoch*: But this booke *Austin* with soundnesse of iudgement doth reiect; <sup>a</sup> *Liber iste ob nimiam antiquitatem reiicitur*, saith the Father: *This Booke is too old to bee true.* But if it was a Booke; we commonly hold that it was not penned by *Enoch*, but by some *Iew* vnder his name, out of whose writing the Apostle might haue this Prophecie. In like manner wee shall not finde the names of those Magicians that withstood *Moses*, in the Bookes of the old Testament, yet Saint *Paul* names them and sayes, that they were *Iannes* and *Iambres*, *2. Tim.* 3. 8. It is like, that the Apostle had their names by some Apocryphall writings at that time extant among the *Iewes*, in which he was very skilfull and expert, as appeareth, in that he dealing with the *Athenians*, *Cretians*, *Stoicks*, and *Epicures* convinced their vicious impurities by the Testimonie of <sup>b</sup> *Menander*, <sup>c</sup> *Aratus*, <sup>d</sup> *Epimenides*, or *Callimachus*. Nor is this any surmised surquedry of mine owne fiction, to aduance the proiect of mine ouer-weening conceits, as being wedded to selfe-opinion: for <sup>e</sup> *Plinie* himselfe in his naturall history, nominateth and numbred this *Iannes* amongst the most ancient Magicians.

*Ans.* 2. The Holy Spirit, who enabled *Enoch* to prophesie of such, might assure Saint *Iude*, that hee did prophesie of such, though his prophesie had beene neuer penned.

*Obiect.* 7. But that Saint *Pauls* Epistle to *Laodicea* is lost, you cannot deny, for Saint *Paul* commands his *Colossians* to reade it, *Colos.* 4. 16. yet is it not now extant.

D

*Ans.*

<sup>a</sup> *August. de ciu. Dei. l. 18. cap. 38.*

<sup>b</sup> *1. Cor. 15. 33.*  
adducit *Paulus*  
*Senarium* ex  
*Menandro.*  
<sup>c</sup> *Art. 17. 28.*  
*Hemistichum illud*  
*ex Phoenomen.*  
*Arati sumptum est.*  
<sup>d</sup> *Tit. 1. 12. citat*  
*Paulus Hexame-*  
*trum ex Epime-*  
*nide, vel ut alij,*  
*ex Callimacho.*  
<sup>e</sup> *Plin. Natur.*  
*Hist. l. 30. c. 1.*



<sup>a</sup> Epiphani. lib.  
contr. Marcionit.

<sup>b</sup> Hier. catalog.  
author. Ecclesiast.  
in Paulu.

<sup>c</sup> Tert. l. 5. contr.  
Marcionit.

<sup>d</sup> Theophylact.  
in epist. Paulinas.

Catharinus in  
Comment. in Co-  
los. 4. 16.

*Ans.* I deny not but that long since, such an Epistle went from hand to hand, mentioned by a *Epiphanius* in his Booke against the *Marcionites*: But the second Council of *Nice* determined to exterminate it out of the Church as spurious, as supposititious. <sup>b</sup> Saint *Jerome* also makes mention of the same Epistle, but vterly disclaimes the authentick authority of the same. *Faber Stabulensis* rangeth it among Saint *Pauls* Epistles, but is therefore reprehended by *Erasmus*. <sup>c</sup> *Tertullian* imagineth that it is Saint *Pauls* Epistle to the *Ephesians*. *Theophylact* thinks that it is Saint *Pauls* former Epistle to *Timotheus*, which was written from *Laodicea*, as the post-script imports. But the truth is, that the Epistle there mentioned, was not written by Saint *Paul* to the *Laodiceans*, but by the *Laodiceans* to Saint *Paul*, and therefore was neuer in the Canon. For the Apostle commands them not to read the Epistle written *πρὸς Λαοδικείας*, to the *Laodiceans*, but *ἐκ Λαοδικείας*, from the *Laodiceans*. Now Saint *Paul* commands his *Colossians* to read this Epistle written by the *Laodiceans*, because many things were contained in it, which did neerely concerne them. This is it which *Oecumenius* learned out of *Chrysostom* for thus hee writeth, *Οὐκ ἐστὶν πλὴν πρὸς Λαοδικεῖς, ἀλλὰ καὶ ἐκ Λαοδικείας γεγραμμένη: ὡς καὶ Παῦλος πρὸς Λαοδικεῖς, ἀλλὰ καὶ ἀπὸ Λαοδικέων πρὸς Παῦλον. Ἐν γὰρ τῇ πρὶν ἐς αὐτὴν ὁρῶμεν Κολοσσαίς.* Hence <sup>e</sup> *Catharinus* himselfe is forced to confesse, *Non hic nominari Epistolam à se scriptam ad Laodiceenses, sed ex Laodicea scriptam.*



Se&t. 5.

1. The Originall Copies only Authentickall.
2. They are not corrupted.
3. The vulgar version a peruerse Translation.
4. Scriptures haue beene anciently translated.
5. Our New Translation, no meane testification, of his Maiesties sincerity in Religion.

**T**HE Hebrew and Greeke Copies of holy Scripture, are to be followed aboue all Translations. For as Saint *Austin* excellently affirms, <sup>a</sup> That language should rather be credited, from whence the Translation was made into another tongue.

As for these Hebrew and Greeke Originals, they are not at all corrupted by the *Iewes*, but <sup>b</sup> still remaine most pure fountaines, though some of the Popish Doctors, (louing to fish in troubled waters,) would seeme to maintaine, that the spitefull *Iewes* did purposely corrupt not a few places. Of this impudent opinion are *Gregorius de Valentia*, <sup>c</sup> *Iacobus Christopholitanus*, and <sup>d</sup> *Canus*. To whom I will oppose <sup>e</sup> *Molina*, & *Andradius*, & *Sixtus Senensis*, and <sup>f</sup> *Alphonsus Mendez*. all of them Papiſts, yet none of them denying the Originall Copies to be pure from all corruption.

Against those former I will maintaine, that the Hebrew bookes were not corrupted of the *Iewes*, by these two Reasons.

annorum possum dicere numerum) nec verbum unum, in lege illius esse immutatum, sed centies unusquisque Iudeorum morietur, quim legi Moſaica de. egabit: Eufib. ex Phi'o. Iudeo. <sup>c</sup> *Iacob. Chriſtop.* in preſa. ad Pſal. <sup>d</sup> *Canus* l. 2. l. c. Com. <sup>e</sup> *Molina* in 1. Thom. q. 27. art. 1. D. ſp. 3. <sup>f</sup> *Andrad.* deſenſ. Triden. l. 4. & *Sixtus Senenſis*, B. i. l. 3. <sup>b</sup> *Alphon. Mendez*, contro. Theol. q. 7.

Conclusion.  
V.

<sup>a</sup> Ei lingue potius credatur, unde est in aliam facta translatio. Aug. de ciuit. Dei. lib. 15. c. 13. Ludouicus Vives in hunc locum Augustini. Item Augustini. Epist. 108 & tractat. 3. in Ioan. & de doct. Christi. l. 2. c. 11.

<sup>b</sup> Mirabile mihi videtur, duobus annorum millibus imo maiore tempore iam sece transactio, (non exquisitissime

*Reason 1.* Before the comming of the *Messiah*, they were not at all corrupted by them, for Christ, the irrefragable Doctor of Truth, who reproves the false & erroneous Glosses of the *Scribes* and *Pharises*, would neuer haue beene silent in this crime so odious, so notorious.

*Reason 2.* The *Jewes* did not falsifie them after the comming of Christ: for who can, or dare imagine, that our blessed Saujour, his sacred Apostles, and Euangelists, should so cite Testimonies of the Scriptures, as the stiffe-necked *Jewes* would in ensuing times depraue them?

But are you onely a stranger in the Now-Roman Church, and haue not knowne the things which are come to passe therein, in these latter yeares? of their Canonizing of the vulgar Latine Translation, against the Hebrew and Greeke Originals, euen now after the space of 1500 yeares at the least? Can you bee ignorant how that High-Priest, *F. Simen*, Bishop of *Toledo* in *Spaine*, deliuered them to bee condemned, and hanged on each side that vulgar version as the two theeces on each side of Christ? When as many of the learned Papists themselves pittifully complaine vpon the vulgar Translation, disguised with the Maske of Catholicisme. For auoyding prolixity, I will onely instance one for many. *Lindanus*, one of their owne Bishops, one that came out of their owne bowels, otherwise an aduersary to the Hebrew Originall, (as appeares to the perpetuall and indeble destaine of his credit, in that *John Isaac* hath defended it against him,) euen hee hath lift vp the heele against the vulgar Latine. Yet it is not vnknowne, that *Guido Fabricius*, whereas right and reason would, he should rather haue gone about to sute the Latine Translation to the patterne of the Originall Texts, hee contrariwise did his best endeavor, in the *Complutenian* edition of the Bible Royall, to make

*Council. Trident.  
Sess. 4. Decr. 2.*

*F. Simen. Bill.  
complu. in praes.*

*Lindanus, de opt.  
gent. interp. lib. 3.  
cap. 1, 2, 4, 6.*

*Ioan. Isaac, de-  
sens. verit. Hebr.  
aduers. Lindan.  
both Papists.*

make the foot of the Text, serue the lacerated and macerated Shooe of the Latine Translation, moued by the authority of *Iohannes Pieu* of *Mirandula*, as *Lucas Brugensis* witnesseth.

You are not to expect from me any examples of the manifold Barbarismes, the more then manifest Falsifications, Additions, Detractions, Deprauations of that vulgar Latin. For truly, I might as easily vndertake to measure the back-side of Hell; nay, if Arithmeticke it selfe, which is the Art of numbring, were set to take a muster of them single by themselves, it would want Characters to decipher them. Others herein haue successfully laboured, and yee may fruitfully enter into those their labours. Onely let mee tell you, that none of the ancient Fathers before *Gregory* the first, were flauishly addicted to the vulgar Edition of the Bible. Not <sup>a</sup> *Tertullian*, not <sup>b</sup> *Cyprian*, not <sup>c</sup> *Arnobius*, not <sup>d</sup> *Hilarie*, not <sup>e</sup> *Saint Ambrose*, not *Saint Austin*, not <sup>g</sup> *Leo*, not <sup>h</sup> *Optatus*, not <sup>i</sup> *Fulgentius*, not <sup>k</sup> *Primasius*, not <sup>l</sup> *Prosper*. Yet neuertheless, with the Popes claw-backe Parasites, Hebrew, Greeke, and all interpretations of the more pure complexion, must bee holden for corrupt, rather then his<sup>m</sup> Holinesse touched with any misprision, or suspicion of oversight, in authorizing this nouell Edition of the Bible for authenticall: Thus they shamefully belie, adulterate, and, as I may say, deflowre, not onely the Virgin-writings of particular Doctors, and generall Councils, as appeares by their *Index Expurgatorius*: but, (to their everlasting obloquie, neuer to be buried in obliuion; to the perpetual blot and blemish of their cause) the thrice-sacred booke of God it selfe; to make those celestially pages seeme vnto their blar-eyed Profelytes, that they stand for them. Whereas shining in their native beauty, the false colors which they haue cast vpon them, wiped off, they are rather swordsto wound, then shields to protect the

Notat. in Gen.

Vide Whitak. de editione Scripturarum Authentica. cap. 10.

<sup>a</sup> Tertull. contr. Marcionem.

<sup>b</sup> Cyp. ad Quirinum.

<sup>c</sup> Arnobius com. in Psal. 67. et 106.

<sup>d</sup> Hilar. in Mat.

<sup>e</sup> Ambros. Com. in Luc. 8.

<sup>f</sup> Aug. traht. in Ioh. 44. 61. in 1. Epist.

<sup>g</sup> Ioh. traht. 100. traht. 6. traht. 7.

<sup>h</sup> Leo Fest. om. Sum.

<sup>i</sup> Optat. in Mat. 16. Luc. 18.

<sup>j</sup> Fulgentius ad Trasimund. L. 1. cap. 5.

<sup>k</sup> Primasius in Galat. 3.

<sup>l</sup> Prop. de promiss. part. 3.

<sup>m</sup> Pope Sixtus vnder his Bull according to the Tridentin Council.

<sup>n</sup> Index Expurg. Belgic. in Regul. Concil. Trident.

<sup>a</sup> Clement  
the eight.

<sup>b</sup> Deut. 31. 11,  
12. & 7. 19, 20.

and 6. 6. 7. 8. 9.  
Ier. 36. 6. 7.

<sup>c</sup> Epurā n rōs  
yeapū: 10. 5. 39

<sup>d</sup> psal. 6. 1. 7.  
But the Pa-

pists take away  
fro the Chri-  
stian Souldier  
his sword

Scripturam est,  
and in Read  
thereof, put

into his hand  
a woodde dag-  
ger, Traditū est.

<sup>e</sup> 1. Sam. 21. 9.  
<sup>f</sup> Chrysostom. 29.

in Gen. 6. 2. & 5  
in Mat. 10. 9. ad

Colos. 3. 10. 3. de  
Lix 410. vult po-

pulum domi ante  
examinare locum

illum quam ipse  
in Eccles. traditū

est, ut Scriptura  
divina, ab una

lingua profecta,  
per varias lin-

guas interpre-

tum, etc.

Aug. de doct.   
Christi. l. 2. c. 5.

heads of Doctrine defended by them. They are rather Canon-shot to batter, then Bulwarkes to better & fortifie their tottering wals of superstition. They are rather Mines to vndermine & throw downe, then pillars to support their ruinous Tower of *Babylon*. Away therefore with this Transgression, rather then Translation of the Bible, as one speakes of Pope <sup>a</sup> Clements corruption, of *Sixtus Quintus* his Correction of the vulgar version. A Translation it is, fitter to be throwne into the bench-hole, or as the Spiders web to bee swept downe, and carried out, then hung vp in the Church, for any other either Armour or Ornament.

*Obiect.* You seeme againe to draw the vaile of *Moses* ouer his face, for is it not lawfull that Translations should be provided, as the vessels wherein Gods Diuine and infallible Word may be preserued, and presented to his people?

*Answer.* It is not onely lawfull, but likewise very necessary, that the holy Scriptures should bee translated. For why should Christ command vs to <sup>c</sup> Search them, if they might not bee translated for our vnderstanding? They are giuen vs to be our <sup>d</sup> armour against the infernall and infestuous enemies of our saluation; and should they bee like <sup>e</sup> *Goliaths* sword, wrapt in a cloth behind the Ephod? What meant golden-mouthed <sup>f</sup> *Chrysostome*, so seriously, so sincerely, so frequently, to call vpon his people to get them *Bibles*, to reade them, to examine that they heare by them, if Translations were not permitted to them? What meant *St. Austin* to say, *That the Scripture is spread farre and wide, by meanes of the diuers Languages, whereinto it is translated, if it was not thus to be made knowne to all Nations for their eternall good and saluation?*

*Obiect.* I will not belecue, that you can make it cleare out of ancient Records, that the Scriptures haue beene anciently translated. This fauours too strongly

of

Ans<sup>r</sup>. If you thinke me ouer-lauishly to ouer-lash in this assertion, I will report me to Saint *Chrysostome* and *Theodore*, both which liued more then 1200. yeares since. The <sup>a</sup> former of these in his first Homilie vpon *Iohn*, mentioneth innumerable Translations, as the *Persian*, the *Syrian*, the *Indan*, the *Ethiopian*, the *Egyptian*, with very many others. The <sup>b</sup> other of them auoucheth very generally, That the Bible was turned into all Languages vsed in the world, *Armenian*, *Sarmatian*, *Scythian*, and into all the other. Did not <sup>c</sup> *Ptolemeus Philadelphus*, that Noble *Egyptian* King, who builded that illustrious Library at *Alexandria*, cause the Law to be translated into Greeke, by those seuentie two Interpreters, three hundred yeeres before Christs salutiferous incarnation? He thus speaks in his Letters to *Eleazer*, of the Hebrew Bible vntranslated

a Chryſt. Rom. i. in  
Ioh. ſcribit, Syros  
Indos, Perſas, E-  
gyptios, Ethiopas,  
& alias innume-  
ras gentes, dog-  
mata diuina in  
ſua lingua  
tranſtuliffe, atq;  
ita homines bar-  
bares philoſophari  
didiciſſe.

**Theodo. de cu-  
ran. Græ. affect.  
l. 5. Hebraici ve-  
rò libri, & se-  
melq; ut dicam,  
in linguas omnes  
quibus ad hunc  
diem nationes u-  
tuntur.**

• Josephus.

\* Epiph. lib. de  
 mens. & ponds  
 \* Socrat. histor.  
 Eccles. l. 4. c. 33.  
 ut Barbari discerent ac intelligerent τὰ Θεία  
 λόγια.

6 Sixtus Senenf.  
Biblioth. lib. 8.  
6 Hofius lib. de  
sacro uermaculè  
legendo.

The Rhemists themselves, those Arch-Panders of the Whore of *Babylon*, are forced to confesse, that more then three hundred yeares agoe, the *Italians*, who live under



<sup>a</sup> Lambert.  
Mart. apud Fox.  
Martyrolog. p.  
1116.

<sup>b</sup> Fox. Mart. p.  
1115. Col. 2.  
<sup>c</sup> Beda Eccles.  
hist. gent. Angl.  
lib. 1. cap. 1.

<sup>d</sup> Chimerijs ob-  
tecti tenebris.  
Pruden.

Epist. Did.

Possennius, Bibl.  
select. 1.2. cap. 10.

under the Popes owne nose, had the Bible translated; and the French-men about two hundred yeares since. To come neerer home, here in England many yeeres ago <sup>a</sup> King Alured, the fourth Sonne of *Ethelwholphus*, translated the Psalter, a Copie whereof was found in *Crowland Abbey*, called Saint *Guthlakes* Psalter. Venerable *Beda*, our learned Countrey-man, who himselfe <sup>b</sup> translated Saint *Iohns* Gospell, <sup>c</sup> sheweth that this English Nation hath anciently had the holy Scriptures in all the Languages thereof. As we went before many Countries in outward blessings, so wee see that the Lord would not suffer vs to come behinde them in inward benefits; nor shall our *Goshen* euer bee eclipsed with the <sup>d</sup> *Chimerian* shades of Popish pitchy darknesse, maugre the meagre shapes of *Chimerian* ieaousie, so long as that late Translation of the Bible, out of the Originall Languages, into the English tongue, by his Maiesties speciall charge and charges, shall remaine amongst vs, as that Starre that conducted the wise-men to Christ, the wisdom of the Father. Of this giue me leaue to say with those most Reuerend & very worthy Translators thereof, That there are infinite arguments of his Maiesties right Christian and religious affection toward the Church of God; but none is more forcible to declare it to others, then the vehement and perpetuated desire of the accomplishing and publishing of that worke. Of which I may speake more truely then *Possennius* of his vulgar, It standeth as the hauen, whereunto we must betake our selues, from the waues of so many different Translations. A glasse it is to the blind eyes of our English Romanists, if there be any glimpse of light vnput out in them. For as for their vulgar Latine, verily his eyes be very dim, that cannot see; his nose full-stuff, that cannot smell; and his fingers notoriously numbe, that cannot feele & grope those forgeries, those falsifications farshed in it, they being so ocular, so vnfaory, so grosse & palpable.

Sec̃t.



Sect. 6.

1. The Laitie must reade the Scriptures.
2. The Pope prohibitts them.
3. He is the Beast butchering the two Witneses.
4. Women permitted the Scriptures.

**L**Ay people must reade the Scriptures. For this was Christs precept, *Search the Scriptures*, *Iohn 5. 39.* and the Christians practice, *They searched them daily*, *Acts 17. 11.* Descend wee to the Fathers of the Church, and demand we of them, whether they will be pleased to suffer their naturall sonnes according to the common faith, to reade the Word translated into their mothers Tongue. And heare first how *S<sup>t</sup>. Chrysostome* aduiseeth his people<sup>b</sup> diligently to attend the reading of the diuine Scripture; yea, at home also to take the holy Bible into their hands: was it heresie in his dayes to haue a Bible in their houses, when they were allowed to haue them in their hands? For breuities sake I purposely omit many pregnant proofes out of this ancient Father, as that *Hom. 2. in Math.* that, *Hom. 3. de Lazaro*. that, in *Proem. Epist. ad Rom.* & that, *Hom. 9. in Coloß.* where hee exhorts his Hearers to get them Bibles, or at the least, the New Testament.

*Theodore* reports with exceeding ioyfulness, that in his time the Scriptures were knowne and vnderstood, not onely by such as were Teachers in the Church, but euen of all kind of Artificers: yea, saith hee, *You may finde among vs, Ditchers, and Neat-heards, and Wood-setters, disputing of the Diuine Trinitie, & of the Creation of all things.* Were this holy Father liuing, he would giue the checke and the lye to that dissolute son, who

E

audaci-

Conclusion  
VI.

\* Tit. 1. 4.

<sup>b</sup> Diuine Scriptura  
lectionem diligenter  
auscultetis;  
Domini Diuina  
Biblia in manibus  
sumite. Chrysost.  
hom. 29. in Cap.  
9. Genes.

<sup>c</sup> Fossoreſq; adeo  
ac bubulos mu-  
nias, Palerūq; cō-  
sultores, de Diuina  
Trinitate, re-  
rumq; omnium  
creatione discer-  
tantes. Theod. De  
Cura. Græcor.  
aff. lib. 5

*Thyrs. de Damo*  
cap. 21. ex Whit.

*Lib. 5. Decret. 6.*  
*Jacob. De Graff.*  
*decif. l. 4. c. 23.*  
*Nazar. Mann.*  
cap. 11.  
*Origen. hom. 12.*  
*in Exod.*

*Vitam omnes*  
*faceremus illud*  
*quod Scriptum*  
*est, Scrutamini*  
*Scripturas. Ori-*  
*gen. hom. 2. in*  
*Esaiam.*

audaciously affirms without all front, *That hee knew certainly certaine men to be possessed of a 'Diuell, because being but Husband-men, they were able to discourse of the 'Diuine Scriptures.* And what would he say, do you suppose, should he see the Pope with his *Ignis fatuus*, burning such Bookes of Scripture as the people vnderstand in their vulgar tongue? would he not impearle his cheeks with a continuall soure of distilling teares, to see this Successor of *Simon Magnus*, excommunicating the Laitie, be they neuer so learned, that dispute in a point of Faith? Surely his grieffe, like to a swelling Tide, would ouer-flowe the Bankes; neither would his mone admit of any method.

*Origen* in his 12. Homilie vpon *Exodus*, bitterly inueighs euen against the brutish vulgar, for that at home they did not meditate vpon the *Scriptures*. And in his second Homilie vpon *Esay*, hee heartily wisheth, that not only the Reuerend Ministers, & Religious Monks would search the *Scriptures*: but that all the Laitie, from the highest to the lowest, would frequently bee conuersant in the written Word of God.

Not to affect prolixitie in the accumulating of ancient Testimonies, let me leade you by the hand, to some remarkable examples of the renowned Worthies, flourishing as prime flowres in the Primitiue Church; who being Lampes to the seuerall ages wherein they liued, may yeeld likewise some light and lustre to those, who doe still continue and remaine in darknes. A labour not *unreasonable*, if at least any intend to reforme their obstinacie: nor is it *unseasonable*, seeing it may serue to confirme our present opinion.

The Lord by one Starre directed the three Wise-men from the East, comming to worship that Starre of *Jacob*: but he hath directed euery one of vs to the reading of the Scriptures by three Starres, all of them now fixe by his glorious goodnes in the Firmament of Heauen.

1. Hap.

1. Happie *Timothie*, euen herein happie, *That hee had knowne the holy Scriptures of a Child.* 2. *Tim.* 3. 15.

2. <sup>a</sup> *Eusebius* sheweth vs, that *Origen* was from his Cradle taught the Scriptures, and caused dayly to commit some part of them to memorie, which he also faithfully recited. So carefull was his Father *Leonides*, that blessed Matyr, seasonably thus to season that <sup>b</sup> holy Vessell of the Sanctuarie.

3. <sup>c</sup> *St. Basill* was euen nurst vp in this sacred Literature, & educated in the *secre* Mysteries of Religion. <sup>d</sup> Did not *Macrina* his Nurse teach him the Scriptures of a childe?

To these might I adde that Cloud of Witnesses, assembled in the first Councell of Nice, consisting of <sup>e</sup> three hundred and eightene Bishops, all of them decreeing, *That no Christian should be without a Bible.* These siluer Trüpets of the Tabernacle, calling me to the study of the Scriptures, were not linkt in the league of opinion with those churlish Curres, and currish Miscreants sent out from *Cerberus*; <sup>f</sup> who impiously, and no lesse impudently auerre, *That they thinke verily it was the Devils inuention to permit the People to reade the Bible.* Wicked miscreants, belcht out from the botomlesse Abyss of hell, when were you of that black princes priuie-councell, that thus you haue learn'd to vent your Gall, and steepe your tongues in Venome? Now then, good Christians tell me, all passion and partialitie laid aside; all siding, all faction and affection put apart, whether this be not to cry alarum, and bid battell and defiance against the Truth it selfe? Whether this be not to distresse, and as much as in them lyeth, to extirpate and exterminate the Gospell from among the people? In a word, whether this be not to *exploit* all the Feates, to play all the Pranks and Casts of that machi-lesse Villaine *Machianill*, and all to *explode* the peoples plod-

<sup>a</sup> *In diuinis Scriptis adhuc puer exercitatus. -- Ac quotidie certum quid, quod edicisset ac recitaret exegerat. Euseb. Hist. Eccles. l. 6. cap. 3.*

<sup>b</sup> *I hold him no vassall of Satam, tho the Synagogue of Rome hath not sainted him. He was holy, but because not wholly theirs, hee is not in their Calender.*

<sup>c</sup> *Basill. Epist. 75. ad Neoces.*

<sup>d</sup> *Basill. Epist. 74.*

<sup>e</sup> *Fuit autem numerus Episcoporum Congregatorum, decem et octo supra trecentos. Theodoret. Hist. Eccles. l. 1. c. 7.*

<sup>f</sup> *Cornelius Agrip. Huius farinae fuit Peresius, de Tradit.*

(a) Gen. 49. 6.

<sup>b</sup> Mart. Peresius, de Tradit.

part. 2. assert. 3.

<sup>c</sup> Hosius de sac. vernac. legend.

pag. 162. Alfonso Castrens. de

punit. heret. l. 3.

cap. 6. ait Scripturatum transla-

tionem in lingua

vulgarem esse

causam omnium

heres.

Belarm. de Ver-

bo Dei, l. 2. c. 15.

Rhem. prefac.

<sup>\*</sup> Whose name

did not before his

corps.

<sup>\*</sup> Against the Or-

der of Pius 5. &amp;

the Councell of

Trent. Index lib.

prohib. regul. 4.

<sup>\*</sup> For is not

she a notori-

ous Strumpet,

who puts out

the Candle

that discovers

her?

Reuel. 17. 1.

plodding on the Scriptures, as scurrilously they tearme it? were it not for defiling my Pen, and blotting my Paper; were it not for offending your Christian eares, I would scarce and search this their dangerous and diuellish Doctrine; yea, I would sift and boulst this their brain-sicke dotage to the very branne. Must it not needs be a holy Procelssion, where such as these carrie the Crosse? A heauenly Hierarchie, where such Regents, so bankrupt of the true Feare of God, so destitute of common honestie among men, raigne and rule the roast; raile and reuile the Host of the God of Hosts, for beeing expert at their spirituall weapon? <sup>a</sup> Into their secrets let not my soule come; my glory, bee not thou ioyned with their assemblies.

*Obiect.* This Position doth paue a way to that dangerous opinion of the Calvinists, promiscuously permitting their people to reade the Scripture. What, <sup>b</sup> shall no bounds bee set to popular, rude, and carnall men? <sup>c</sup> This prophanation of the Scriptures, rather then translation, is a Principall cause to increase heresie, and precipitate the headlong furie of all vulgar mindes. And therefore, neuer sufficiently to be admired, neuer sufficiently to be comended, was that vertuous & truly Catholicke mis-trust of Pope Clement the eighth, <sup>\*</sup> whose memorie for this shal cuer liue in the minds of men. Hee vniuersally prohibiting the Reading of the Scriptures, <sup>\*</sup> tooke away the power of granting any such Licences, as might herein preiudice the sacred selected Sea of Rome.

*Ans.* It is true indeed, that the Church of Rome, to her eternall obloquie, hath long forbidden the Laity to reade the Scriptures; and (which might most increase in vs a mazing wonder) hath labored to restraine and repress with fire and sword, all such vse of them as might dete& and bring to light, the monstrous & misshapen births of her the notorious <sup>\*</sup> Whore of Babylon.

lon. They would haue their Laity sleepe in the land of obliuion, not *Epimenides* his slumber, who is fabled to haue tooke a nap of seuentie five yeares long; but *Endimions* sleepe, who neuer wakened. Wo bee to those drowisie sluggards, *Qui claudunt fenestram contra solem, vt quietius dormiant in tenebris*: who shut the window, least the radiant tresses of the Sun should trouble them in their sleepe. They haue taken away the key of knowledge, they entred not in themselues, and them that would come in, they forbade. As for your neuer-sufficiently to bee dispraised, your neuer-sufficiently to be condemned Caytiffe, Pope *Clement* the eighth, who liued to see his good name buried before him, and followed it to the funerall, of him I will say no more, but compare him to his patterne *Antiochus*, 1. *Maccab.* 1. 59, 60. desiring the patient and impartiall Reader, to carry the comparison along with him to the place, and see how they sympathize together: for all the water in *Tyber* will not serue, to wash him from the attaint of the same suspicion. But to leaue this high Pin-nacle of that vnhalloved Temple, let vs returne to the whole Romish Synagogue. Did not the Blacke Prince of this world, Hels malignant Monarch, maruailously vaile & blind their eyes, they could not choose but see, into what an endlesse, and caselesse Labarynth, they leade the Laitie. They cannot bee ignorant of that which a Christ sayes to the *Sadduces*, *Mat.* 22. 29. *That they therefore erre, because they know not the Scriptures.* They cannot bee ignorant, that <sup>b</sup> Christ makes ignorance the cause of that so horrible a sinne, whereby the *Jewes* laid violent hands vpon him their Sauour. They cannot be ignorant, that the same our blessed Sauiour, <sup>b</sup> makes ignorance the Originall of that so horrible neglect in the <sup>c</sup> woman of *Samarita*. All this they cannot but know, and yet doe they labour to put out their *Samsons* eyes, that so they might cause them to

Luk. 11. 52.

I omit Christs  
alleadging of  
Scripture, in  
those conflicts  
& bickerings  
with the diuel,  
<sup>b</sup> *Mat.* 4. *Luk.* 4.  
<sup>b</sup> *Luk.* 23. 34.  
<sup>c</sup> *Ioh.* 4. 10.

<sup>a</sup> *Contra obedientia.*

<sup>b</sup> *Iosh. 10. 18.*

<sup>c</sup> *Rev. 11. 7.*

<sup>d</sup> *Rev. 11. 3.*

*Reuel. 11. 7.*

grinde in the Mill of their <sup>a</sup> Mole-like obedience. Yea, Pope after Popes, spring-headed *Hydra's* that they are, prouing their Succesſion to bee that Beast in the *Reuelation*, like fierce Lyons, chaſt to ſeek reuenge, chaſe the poore people into the Caues of obſcurity; and with *Joſhua*, hauing commanded to roule great ſtones vpon the mouthes of the Caues, make euen Kings themſelues to lurke like wilde-beaſts, in the loathſome dens of ignorance. This their ſuccesſion the is that *Beaſt* which ſlew thoſe two *\*Wiſneſſes*, *Re. 11. 7.* By which two witneſſes, we not vnſitly vnderſtand the two Teſtaments, the Old and the New. Gods giuing power vnto the, is the authorizing of them. Their prophecyng cloathed in ſackcloth, implies that they are not in their due apparell, but obſcured, and diſguiſed, as is the greateſt Prince or Potentate clad in ſackcloth. Now they are obſcured two waies. 1. by their falſe & glozing interpretations, and coloured Gloſſes. Such as were the Gloſſe of *Orleans*, *Hugode St. Charo*, and *Petre Comeſtor*: by which they were as a claſped book, euen to the ſimpler ſort of their Cleargie. And indeed, had it not bene for theſe and ſuch like, they had not had one Commentarie vpon the Bible, for the ſpace of diuers hundred yeares. For, their Seraphicall, Angelicall, and Cherubinicall Doctores; their Sententiaries, their Summitts, their Quodlibetaries, thoſe ſchool'd *Athenians* the Schoolmen, ſetting aſide the Scriptures, buſied themſelues in their Speculations, in their Questions vpon *Peter Lombard*, once Biſhop of *Paris*, the ancient Maſter of the Sentences; and vpon *Thomas Aquinas*, their later Maſter, yet greatly in requeſt. Secondly, theſe two Teſtaments or witneſſes are obſtinately obſcured, in that they are hidden from the vulgar, permitted them onely in the vulgar Latine.

Now when it is ſayd, *That when they haue finiſhed their Teſtimonie, the Beaſt ſhall make Warre againſt them*



them, and shall overcome and kill them, is meant, that when they be completely written-out, and their Testimonie authorized; after the primitiue Church hath receiued, admitted, and confirmed them in the first \* *Nicene* Councill, euen from that time shall the Antichristian Monarch striue against them, labouring to depriue them of their liuely sense and meaning. I might here shew you, further and ampler Analogie, betwixt these two *Witnesses* and the two *Testaments*. First, you may see an agreement in their number: They are two witnesses; so there bee two Testaments. Secondly, in their Name; For in the Language wherein they haue beene vsed for much these 1200. yeares, the Testaments be called *Testamenta*, of the word *Testis*, which signifies a *Witnessse*, as being *Witnesses* of Gods Will: According to that of our Sauour, *Ioh. 5. 39. Search the Scriptures, Kai enaîn auton ai marturia tes'euod*, for they are they which testifie, or witnessse of me.

\* *An. Dom. 322.*

*Obiect.* Yet in the grosse and scope of mine opinion, it is vnfit that <sup>a</sup> women, at the least, should minde the Scriptures. For haue they not huswiferie at home? haue they not a calling to tend vpon?

<sup>a</sup> *Profanatio hac Scripturae rerius quam Translatio, non solum zonarios, baiulos, pistores, sartores, sutores; verumetiam zonarias, sartrices, sutrices facit nobis Apostolas, Prophetissas, Doctrices. Hosius in lib. de sacro vernaculè legèdo, b Hosius de expressu verbo Dei.*

*Ans.* If you will not fortifie your cares against the truth, I will in a word shew you the *Papall* and palpable grossenesse of *Cardinall Hosius* his blasphemie, for that is it which so secretly you insinuate. <sup>b</sup> He irreuerently, irreligiously, and sacrilegeously affirmeth, That a *Distaffe* is fitter for a woman then the Bible.

1. Discreet *Bathsheba*, the mother of *Salomon*, describing a vertuous woman, saith, That shee openeth her mouth with wisdom, and the law of Grace is in her tongue, *Prou. 31. 26.* Shee sayth moreouer, That her Candle is not put out by night, *Prou. 31. 18.* This light *Clemens Alexandrinus* vnderstandeth to be the heart, calling, *ἡ δὲ λαὸν λαομαρτυρῶν, ἀπορροῖς λαομαρτυρῶν, the meditations of the Saints, vpon Gods sacred Oracles, Candles that neuer goe out.*

2. *Nazir*

*Nazian.Orat.  
Funeb. in Gorg.*

2. *Nazianzen* giues this remarkable report of his Sister *Gorgonia*, namely, *That she was well learned.*

3. Saint *Hierome*, a Father, and that not one of an inferiour Orbe, the Papists themselves suppose him to march in equipage of honour with the best, yet could not he indure, that the graue Matrons of his time, should liue vnder the Tyranny of *Egyptian* ignorance.

1. How would hee encourage his *Eustochium*, his *Saluina*? Doth hee not ascertain his now-celestiall *Celantia*, that the best course of her life, was to be continually conuersant in the holy Scriptures? yet was she a mother of a family. *Sint ergo Divina Scriptura semper in manibus tuis, & iugiter mente voluantur*, sayth he: *Let therefore the Bookes of holy Writ bee euer in thy hand, euer in thy mind.*

2. Why doth<sup>d</sup> he so commend his *Paula*, that religious Gentle-woman, for setting her Maydes to *Learn* the Scriptures, but to leaue her as a memoriall & example, for persons of her ranke to imitate?

If any reply with *Bellarmino*, That not onely *Paula* the Mother, but *Eustochium* also the Daughter, had tongues enow to vnderstand the Latine, Greeke, and Hebrew Edition of the Bible: I must tell him out of the same *Saint Ierome*, That not onely *Eustochium*, but her other sisters also, who were not so well lettered, were commanded by their Mother *Paula*, dayly to commit to memorie, some portion of the holy Scripture.

3. See how he would sigh, and sorrow for to see, that but euen a Childe, a Damosell of seuen yeares old, should thus sit amongst these *Cymmerian* shades of superstitious ignorance: *Cum autem virgunculam rudem & edentulam septimus atatis annus exceperit, & caperit erubescere, -- discat memoriter Psalterium; & vsq; ad annos pubertatis, libros Salomonis, Euangelia, Apostolos, & Prophetas, sui cordis thesaurum faciat*: When the Girle

shall

<sup>b</sup> *Hieron. epist. ad Eustochium, hortatur eam ad assiduum lecti-  
onem Scripturarum.  
Sic & Celantia,  
qua fuit Mater-  
familias, hortatur ut precipua  
illius cura sit,  
Diuinam legem  
cognoscere.*

<sup>c</sup> *Hieron. epist. ad Celantiam.*

<sup>d</sup> *Hieron. in Epitaph. Paulae.*

<sup>e</sup> *Non licebat  
cuiquam sororum  
ignorare Psal-  
mos, & non quo-  
tidie aliquid de  
Scripturis sanctis  
discere: Hier. in  
Epitaph. Paulae.*

<sup>f</sup> *Hier. ad Gau-  
denium.*

shall be seven yeares old, beginning to dye her cheekes with a modest blush, then let her learne the Psalmes by heart: And till she be marriageable, let her make the Bookes of Salomon, the Gospels, Apostles and Prophets, the very treasure of her heart.

Nor doe I peremptorily, or pertinaciously auouch, that this malignant contumelie was neuer heard of till *Hosius*, who was but a man of yester day, for hee was president in the late Couenticle of Trent. No, for it was as a *Cyrril* reports, the reproach that *Iulian* layd vpon the Christians, That their women were meddlers with the Scriptures. Out of this impure puddle, did *Hosius* and his adherents, pumpe-*vp* this so sowre and vnfauiourly liquour.

a *Cyrril. Alex.*  
lib. 6. cont. *Iulian.*

Sect. 7.

1. The Scriptures not obscure in themselves.
2. To us they are by accident.
3. They are difficult, but not all, not to all, not alwayes.
4. The conclusion with exhortation.

**T**HE Holy Scriptures are not ambiguous, and perplexe in themselves, but of themselves perspicuous, and sufficiently plaine, to expaine, and determine all points of Faith. The Iesuites, senting and censuring this conclusion, as ouer-rankly smelling of Lutheranism; and withall seeing it to giue a flat Bastonado, a deadly blow, to that common heresie of the now-Roman Church, making the matter of the Scriptures obscure, so dangerous, thus argue against it by way of Appeale.

Conclusion  
VII.

Obiect. You cannot, without a manifest impeach-  
F ment

ment of your iudgement, but confesse, that the Scripture is a very Chaos of obscuritie, so shadowed with the clouds of ambiguity, that they surpasse the shallow capacitie of the vulgar people.

*Ansiv.* I cannot but confesse, that the pernicious vncatholike & Catholickes of our dayes, hauing dipr their Pharisaicall and parasiticall tongues in *Lethe* infernall Lake, and *tipr* their pennes with the balefull and banefull poyson of the \* *Basiliske*, haue most lamentably, and miserably captiued & enthral'd their iudgement, no lesse virulently then violently censuring the Scripture as though it were altogether clouded and shrouded in obscuritie; as tho a perpetuall veile was cuer layd ouer it. Whereas when wee vnderstand it not, the veile is not drawn ouer it but ouer our hearts, <sup>b</sup> 2. *Cor.* 3. 15. It being as *Dauid* affirms, <sup>c</sup> a *Lanterne* to our feet; not a darke *Lanterne*, but a light vnto our paths, *Psal.* 119. 105. which is not to bee vnderstood onely of the preceps contained in the Scriptures, but of the whole Word of God, as *S. Austin* doth expound it: <sup>a</sup> *Quod ait lucerna pedibus verbum tuum, verbum est quod Scripturis omnibus sanctis continetur.* The whole Word being as <sup>c</sup> *St. Peter* auerres, a light shining in a darke place, 2. *Pet.* 1. 19. It being as *Clemens Alexandrinus* auoucheth, <sup>f</sup> *φῶς κοῖνον*, A common light

*colligit obscuritatem scripturae prouenire, non ex verum ipsarum difficultate, sed ex nostra cecitate. Vide Hieron. Comment. in Ezech. 44. See for the Scriptures perspicuitie, these ensuing Scriptares. Deut. 30. 11. Psal. 19. 9. Prouerb. 6. 22. Mat. 5. 14. 2. Pet. 1. 19. 2. Cor. 4. 3. Esa. 29. 11. with Reu. 5. Ier. 31. 34. Luk. 8. 10. Iohn 10. 27. 1. Cor. 2. 16. <sup>c</sup> *Psal.* 119. 105. <sup>d</sup> *Augustin. concion. 23. in Psal. 119: Vide Ambros. Sermo. 14. in Psal. 119. <sup>e</sup> οὗς ἀρχὴν φαίνοντι ἐν ἀρχαῖς τοῦ πνεύματος, 2. Pet. 1. 19. <sup>f</sup> φῶς ἐστὶ κοῖνον, ὁπλᾶμπες πᾶσι. Clemens Alexandr. Protrepticor. p. 25. Nulla est in verbo Cimmerius.**

that

that shineth to all. For as saith S. Austin, <sup>a</sup> The Scriptures are lighted up to be our candle in this world, that we walke not in darkenesse. Yea, the Prophets and Apostles, saith St. <sup>b</sup> Chrysostom, made their writings euident to all men, so that euery man, *ἵνα ἅπασαν τὴν ἀνθρώπων φύσιν*, of himselfe by reading them, might learne the things therein spoken. The <sup>c</sup> Toletan Councill deemed not the Scriptures to be so difficult, when they straitly enioyned the reading & preaching of the *Apocalyps* to the People: which booke is so inuolued in obscurity, that euen at this day some reformed Churches forbear the very reading of the same.

*Obiect.* Why are you thus execrably tart and spleenfull against the poore Catholickes, especially seeing many amongst you, euen those that are more then most religious, haue beene altogether deterred from employing their time in reading the Scripture, by reason of the Scriptures obscurity?

*Ans.* True it is, (thrice-miserable the times in which we may say it is true) that many, by reason of the difficulty of the holy Scriptures, doe much neglect them, and (can I speake without brackish and brinie tears?) doe altogether giue ouer the study of them, crying with Salomons sluggard, *There is a Lyon in the way, there is a Lyon in the way.* But the Lord hath reserved many millions, that thus dare not steere away their *Alcinoan* dayes in this restless sea of wretched negligence. Tho with \* *Alphonfus* they are not so happy as to reade the Bible foureteene times ouer. Or with that worthy Emperour \* *Theodosius*, so worthy, as to write ouer the New Testament with their owne hands: yet with *Cicilia*, they carry alwayes the Gospell of Christ in their breasts, and thinke that day lost, wherein some time is not taken vp in study of the Scriptures. They are imbarqued for no short voyage, they know they must passe the *Magellan* straits. They

<sup>a</sup> Augustinus  
tract. 35 in Ioan.

<sup>b</sup> Chrysost. Hom.  
3. de Lazaro.

<sup>c</sup> Quis Apoc-  
ypsin Ioannis 2  
pascha vsq; ad  
Pentecosten, Mis-  
sarum tempore in  
Ecclesia non pre-  
dicauerit, excom-  
municationis sen-  
tentiam habebit.  
Concil. Toletan. 4.  
cap. 16.

Prou. 26. 13.

\* King of  
Spaine and  
Naples.  
\* Theodosius 2.

are not ignorant, that the Lord will not be their *Pilot*, except the Word bee their *Compass*; and therefore *sail* they in this *Trades-increase*, as *Merchants-Royall* for this gold of *Ophir*. Neither doth the difficulty of holy Writ so daunt and dismay them, that they should altogether slacke or abate their paines, but rather doth it whet their diligence, and enflame their desire to become men expert, and of ripe age, in these secret and hidden mysteries.

*Obiect.* But to omit the popularity of this opinion, many of your Ministers, and they of good note, which are counted to be pillars, as St. <sup>a</sup> Paul speaks of *Iames*, *John* and *Cephas*, euen <sup>b</sup> they are heralds in blazing, and displaying the obscurity of the Scripture. Yea, eight of the Ancient Fathers are cited by <sup>c</sup> Cardinall *Bellarmino*, and excited to shew the dusky obscuritie of the Scriptures; Namely, <sup>d</sup> *Irenaeus*, lib. 2. cont. haeres. cap. 47. *Origen*, hom. 12. in *Exod.* *Ruffinus*, lib. 11. cap. 9. *Chrys.* hom. 40. in *Ioan.* 5. *Ambros.* Epist. 44. ad *Constantium* Episcopum. *Hieronym.* Epist. ad *Paulinum*. & praefat. *Comment. suorum* in Epist. ad *Eph.* & Epist. ad *Algasiam*. quast 8. *Augustin.* de doct. *Christ.* l. 2. c. 6. & Confes. l. 12. c. 14. & Epist. 3. ad *Volusian.* & Epist. 119. cap. 21. *Gregor.* hom. 6. in *Ezechiel.*

*Ans.* They are so: yet if the eye of your reason be not dimm'd with the mist of passion, you may easily perceiue, that this doth not impair their reputation, or lay their honour in the dust. For do but a little lend me your listening and attentive eares, and I will plainly manifest vnto you the truth, touching the Scriptures perspicuitie and obscurity.

First, The Scriptures are difficult, but not *all*.

Secondly, The Scriptures are difficult, but not *so all*.

Thirdly, The Scriptures are difficult, but not *all* *waies*.

(a) Gal. 2. 9.

<sup>b</sup> Multa Scripturae loca obscura esse fatetur, multa esse verborum & sententiarum inuolucra: De *Lutbero*, *Whitakerus*, de Script. perspicuitate, c. 1.

<sup>c</sup> *Bellarmino*, de verbo Dei, lib. 3. cap. 1.

<sup>d</sup> Hac *Bellarmini* testimonia omitti possent, quia nec infringunt, nec attingunt causam nostram; pugnat enim sine aduersario.



Giue me leaue to runne ouer these points, and rather to point at them, then in any point to dwel vpon them.

1. The Scriptures are <sup>a</sup> difficult, but so, that euerie part of them is not inuolued in obscuritie; For, in the doctrinall Foundation of Faith and Manners, they are most plaine and easie. <sup>b</sup> S<sup>c</sup>. Aust<sup>n</sup> speaks like an hereticall Calvinist, (as the Papists account Heresie:)

*Non tanta in Scripturis difficultate peruenitur ad ea, quae necessaria sunt saluti: Not with so great difficultie in the Scriptures, doe we attaine to those things which are necessary to Salvation.* And againe, *¶ nijs quae aperte in Scripturis posita sunt, inueniuntur ea omnia, quae fidem continent, moresq; viuendi: The plaine and easie places of the Scripture, containe all things necessary vnto Faith and Manners.* <sup>c</sup> Inclinauit Scripturas Deus, ad Infantium & Lactentium capacitatem, saith the same S<sup>c</sup>. Aust<sup>n</sup>: GOD hath fitted the Scriptures, to the capacitie of the meanest. I omit <sup>d</sup> many pregnant Witnesses to proue the Scriptures perspicuitie. Yea, what doth <sup>e</sup> Bellarmins Scripturis nihil notius meane, but that nothing is more manifest then the Scriptures? Behold and wonder, Bellarmine is become an Hetero-doxe Lutheran! To him I might adde <sup>f</sup> Andradius, & Catharinus, & <sup>h</sup> Sixtus Senensis; but I hasten to our second Assertion.

2. The Scriptures bee obscure, not to all, but to them that perish, and are naturall, meere <sup>k</sup> Animals. Excellently <sup>l</sup> Epiphanius: If a man bee not taught of God, all things to him are crooked, which yet are streight to such as haue attained, obtained vnderstanding.

*initio Epistole. Fulgentius, Serm. de Confessoribus. Bernard. in serm. de verbis Libri Sapientie, Iustum deduxit Dominus per viam rectas, &c.* <sup>a</sup> Bellarm. de Verbo Dei, Lib. 1. Cap. 2. <sup>f</sup> Andradius, Lib. 2. Orebod. explicat. <sup>g</sup> Catharinus Comment. in 2. Tim. 3. <sup>h</sup> Sixtus Senensis, Biblioth. Lib. 6. Annotat. 151. ut citatur à Whitaker, de Script. perspicuis, Cap. 4. <sup>i</sup> 2. Cor. 4. 3. <sup>j</sup> 1. Cor. 2. 14. <sup>l</sup> Epiphani, in Anchor.

<sup>a</sup> Quare Deus voluit multa esse in Scripturis obscura, consule Clem. Alexandrinum, Stromat. lib. 6. Augustin. de doct. Christi. lib. 2. Cap. 6. Greg. hom. 6. in Ezechiel.

<sup>b</sup> Augustin. Epist. 3. ad Volusian.

Vide Augustin. De Doct. Christ. lib. 2. cap. 6. & 9. Hieron. de Eunucho, Epist. ad Paulin. Aug. de peccat. merit. & remiss. l. 3. c. 36. De vilit. creded. cap. 6. cont. Iulian. Pelag. lib. 5. c. 1. Chrys. hom. 3. in 2. Thef. Prolog. in Epist. ad Rom. Iustin. Martyr, Dialog. cum Tryphone Iudeo. <sup>c</sup> Augustin. in Psal. 8.

<sup>d</sup> Irenaeus, lib. 3. c. 15. Hieronym. in Psal. 86. Ambros. Epist. 7. in

3. The Scriptures be darke and difficult, but not *alwaies*. For the Lord doth more and more *dispell*, *disperse* & scatter the darkenes of the mindes of his Elect, by his holy Spirit.

Thus you see that the Scripture hath great difficultie ioyned with facilitie; fitly therefore resembled by St. <sup>a</sup> Gregorie to the Maine Ocean, in which the Lambe may wade, and the Elephant may swim. For the Writers of holy Scriptures, are in some things like Angels descending to the *simplicitie* of the meanest; and in other things as Angels transcending the *sublimitie* of the Learned'st.

Oh then, <sup>b</sup>let him that hath an eare, heare what the Spirit saith vnto the Churches, *Joh. 5. 39. Ερῶ ὑμῖν τὰς γραφάς: Search the Scriptures.* There be three things which moue attention: The *Author*, if hee bee *iudicious*; the *Matter*, if it be *mellifluous*; the *Manner*, if it be *commendious*. All these three Graces ioynly meete in this passage of scripture, and all in so effectually a manner, that any one of them, (I can truly say,) may challenge; all of them, (I dare boldly say,) doe deserue, an attentive reuerence, a reuerent attention, and a religious execution. For although Truth nakedly and simply set foorth, doth of it selfe deserue allowance, and bind dependencies vnto it; yet, is it of most force to inuade mens iudgements, and winne their liking approbation, when it comes armed in the *Authoritie* of so authentick an *Author*, as is the *Author* and *Finisher* of our Faith, CHRIST IESVS himselfe.

God had witnessed of Christ in Iordan, *Mat. 3. 17. This is my beloued Sonne.* God witnessed of Christ in the Mount at his Transfiguration, *Mat. 17. 5. This is my beloued Sonne, heare him.* But the Iewes heard not this Voice in the Mount, and neglected that voice in Iordā, therefore here Christ sends them to the Scriptures, *Search the Scriptures, for they wisnesse of mee.*

They

<sup>a</sup> Greg. in  
Epist. ad Leandrum,  
que habetur in fine operis  
Gregorii.

Mare est Scriptura diuina, habens in se sensus profundos.

— Diuersa sunt Scripturarum fluentia. Habes quod primum bibas, habes quod secundum, habes quod postremum. Ambros. Epist. 44. ad Constantium Episcopum.

<sup>b</sup> Reu. 2. 7.

They witnesse of mee by *Prophets*, they witnesse of me by *Sacraments*, they witnesse of mee by *Ceremonies*, therefore *Search them*. My Father *sent me*, by my Incarnation. My Father *witnesse*th of me, by internall inspiration: but ye haue not heard his voyce by mentall reuelation, nor haue yee seene his shape by any manifest representation; therefore *Search the Scriptures*.

Verse 37.

Nor doth Christ here send them *ad lectionem simplicem*, sed *ad scrutationem acquisitam*, saith St. Chrysostom. For nothing superfluous or superuacaneous is layd vp in the Arke of the Scriptures. Not Inscriptions, saith Chrysostome; not iterations of Scripture, say Wee; not repletive particles, are to bee passed ouer without a registering eye. *If thou seekest wisdom as silver, & searchest for her as for treasures, then shalt thou find the knowledge of G O D*, Proerb. 2. It is with Diuine knowledge as with Gold, which lyeth not vpon the face and superficies of the earth, but is *embosomed* in her inward bowels. The richer any minerall is, the more industrious hath nature beene to lay it vp in the deepest vaines: and the higher any mysterie is, not the nigher, but the more remote is it from our shallow apprehensions, therefore [*Search the Scriptures*].

Chrysost. hom. 40.

Pro. 2. 4. 5.

There is great difference betwixt Diuine and humane Writtings: Of the first the more we drinke, the more we may; the deeper the sweeter. But of the second, to sip it is sufficient: *Gustata magis quam potata inuuant*: Wee may sooner *surfet*, then *satiare* ourselues of these.

In this age of vanity, wherein prophane Pamphlets are as dainty nouelties, as *Apes* and *Peacocks* in the dayes of *Salomon*, what can better beseme Christians, then to read the *Scriptures*? Euill bookes, like insidiating *Iael*, allure vs with the blandishments of their stile, (blancht-ouer with the title of eloquence,) till they haue destroyed vs, till there remains not one sparke of true god-

Ezck. 47. 1.

godlinesse vnslaine within vs. They are *Indas*-like *Joabs* they kisse & kil. whose eares cā now but *single*, or whose heart but *tremble*, to see men so bewitched with soule-seducing error, as to preferre these *stinking* and *stygian* Lakes of leuitie, before those siluer-sliding streames, that issue from vnder the threshold of the Temple. O monstrous hel-hounds, wee may iustly wonder at Gods maruailous patience, that hee doth not throw downe balls of Wilde-fire from heauen, to consume and burne you vp. *Bacchus* and *Priapus*, were saints, in comparison of so vile and seruile Monsters. A man were as good gripe a roade, and handle a snake, as meddle with these venomous and poysonous Pasquils; as *sullie* and *soyle* our Virgin-soules with these *triuiall* and *tribular*, these *fabulous* and *frivolous* Amoretos. The quill of the *Porcupine* is not so perillous, as the pestiferous and pernicious penne of the loose and irreligious Rimer. Yet we like little Children are better pleased with the glittering tinsell of a wanton poet, then with the rich attire of the sacred *Scriptures*. Happely these *Balaams* see not such Angelicall lustre in holy Writ, as in the *unholy writings* of their so much magnified Magnificos. As tho some drosse will not glister more then the purest gold? Christs Spouse, like a good Matron, seekes to concile loue onely by a graue and gracefull modestie: but these Curtizans by impudent demeanour. The *native* beautie of the *Scriptures*, scornes the *unnaturall* & sophisticated drugs of these bewitching *Isabels*. Men paint not Marble walls, but old rags.

Act. 19. 19.

For Gods sake therefore, and for our owne soules sake, let vs be wiser. Let vs bring these *curst* & *curious* Bookes, and burne them as a whole burnt offering, and offer them as *incense*, to appease our *incensed* God.

But let vs neuer cease, to turne-ouer the *venerable* Volumes of Authentick Writ. So *exact* and *exquisite* a Search requires an eminent and *farre-exceling* subiect, there-

therefore *Search the Scriptures.* Goe to no other field to gather this golden sheafe, neither gos from hence, but abide here for euer, as *Boaz* sayd to *Ruth*, *Ruth* 2. *Let vs in our beds by night, seeke Christ in the Scriptures,* with the Spouse in the *Canticlas*, *Cant.* 3. with the thrice-noble *Bereans*, let vs dayly *Search the Scriptures*, *Act.* 17. 11. *Christ sought vs when we were lost*, hee descended from the highest heauens, to the lowest parts of the earth to search for vs, and shall not wee for him, for his sake, *Search the Scriptures?* Say not in thine heart, *Who shall ascend into heauen?* (that is to bring Christ from aboue :) or *Who shall descend into the deepe?* (that is to bring Christ from the dead.) For what saith *Moses?* *The word is neere thee, euen in thy mouth, and in thine heart.* This is the word of faith which we *Preach*, this is the word of faith which yee must *search* : Therefore *Search the Scriptures.*

*Ruth* 2. 8.

*Cant.* 3. 1.

*Ephes.* 4. 9.

*Rom.* 10. 6, 7, 8.

*Deut.* 30. 14.

Wee haue many *Scrutinies*. The voluptuous man searcheth for pleasures, the auaricious for treasures, the malicious for reuenge, the ambitious for renowne. The Scholar searcheth for preferment, the Merchant for the gold of *Ophir*, the Souldier for victory, the Lawyer for a Fee, the Tradesman for trusty customers, the Farmer for a gainfull seate; but who is but halfe so diligent, in searching the Scriptures, to find out Christ? All these Searchers are like *Sanl*, who lost himselfe in seeking his Fathers Asses. Like *Israel* in *Egypt*, disperst to picke strawes; and like those Sonnes of the Prophets, that sought but found not, *2. King.* 2. 17.

But let vs make the sacred Scripture the select object of our Search; search it with delight, search it with diligence. If a Poeme delight vs, how are wee ravisht with it? we will read a riming Rhapsodie againe and againe. What Sonne loues not frequently to read his Fathers Testament, wherein large Legacies are bequeath'd vnto him? and shall not wee be louers of the Law



of our Lord, as to meditate in it day and night, with *Dania*? *Psal.* 119. 97. Christ himselfe hath honored Reading with his owne example, *Luk.* 4. 16. *Hee came to Nazareth, and as his custome was, stood up to reade the Scriptures.* See here the *Princes patterne*, the *Preachers platforme*, the *Lay-mans Lesson* : a *Schoole-master* to teach vs al to reade, behold Christ Reading.

*Sabellicus.*

*Sabellicus* reporteth, that the *Virgin Mary* diuided the day-time in this manner. In the morning for the space of three houres, she gaue herselfe wholly to deuotion. From thence till mid-day shee wrought. After dinner she neuer fail'd to reade the holy Scripture. With vnhappy *Felix*, shee posted not this dutie off vntill a conuenient time, which neuer came againe. Nor with *Ahashuerosh*, did she reade these *Records* in the night, to steale herselfe asleepe, but shee stinted herselfe vnto a dayly taske.

*Act.* 24. 25.

*Ester* 6. 1.

It is reported of *Chrissippus*, that he was so Bookish, that hee had perished with hunger, had not his Mayd *Melissa* thrust meat into his mouth. *Demosthenes* was so diligent at his Deske, that hee much murmured and repined, that the *Smith* should be earlier at his *Anuill* or *Stithy*, then he at his *Bookes* and *Studdy*. Humane learning did beare so high rule in these mens thoughts, that it animated them to any tedious onset : and shall wee be dismayd and discouraged, by any *forged* and *fayned* difficulties, from being studious in this Diuine literature?

Now then (good Christians) for the conclusion of all, blesse the Almighty, for these blessed dayes, wherein (vnder our dread Soueraigne) wee enioy the *Gospell of Peace*, and the *Peace of the Gospell*. I tell you, that many *Prophets* and *Princes* haue desired to see the things which your eyes behold, but could not. How long was this our *Iland*, and that not long since, another *Agypt*, which diuers hundred yeares, could not bee cured of  
her



her papall blindnes, of her grosse and palpable darknes? How did those *Egyptians* storme, when *Moses* and *Aaron*, *Crumwell* and *Cranmer* came, to deliuer Gods *Israel*, from that \* *Acheronticall* ignorance? How did they rage at *Findals* Translation? some affirming, that it would make the People *Hereticks*; others, that it would cause them to rebell. Deare Christians, let vs not againe in our wishes, apostatize to so foule a religion, preferring the *Leekes* & *Onions* of this odious *Egypt*, before the food of Angels, this Manna of written Verities. Let not our defection be the vgly fruite of so cleere *Scriptures*, of so clement *Scepters*, as haue gouerned vs in the incomparable succession of two such religious Soueraignes. Who can but blush and bleed, to see Christian soules so grossely cheated, with the gilded *slips* of *fly*, and erroneous superstition? Let me therefore adiure you by the glorious Name of *I E S V S*, as you tender the safety of your soules, in any wise beware of corner-creeeping *Iesuits*. Listen to the *Songs* of *Sion*, not to the *Siren-songs* of seducing *Seminaries*. Be not enchanted with their Charms, but stoppe your cares at their venomous insinuations. Be not enamoured on them for their faire looks, remembring, the *Scorpion* hath an amiable face, but carries in his tayle a poysonous sting. Be not moued with their counterfet commiseration towards you, though endered with teares, remembring, the *Crocodile* can weepe, not to preuent, but to procure death. Be not angled with their sugred promises, nor angred with their swelling menaces, the one be as idle as the other addle. Their often calculated, but hitherto (and I pray God euer to be) adiourned golden day, hath not yet dawn'd vpon them. And thou most mightie *Iehouab*, thou Lord of *Hosts*, still scatter our cruell enemies that delight in blood. Infatuate their Counsels, and enfeeble their forces still more and more. Be also a Tower of defence to

\* *Acheron* is of Poets taken for the riuer of Hell, but is indeed a riuer in Italy, so emiured with Hills, that the Sunne shines not on it, but only in the midst of day.

those thy seruants, that now suffer *persecution*, for the  
*profession* of thy true Religion: *Convert* or *confound*  
 their furious opposits; and in thine owne time, and  
 by thine owne meanes, giue them a comfortable de-  
 liuerance out of all their distresses, turning thy fury  
 from them vpon their foes, sitting and preparing vs for  
 harder times. Harken to the cry of the blood of thy  
 Saints that is now shed in defence of thy truth, and  
 let euery drop thereof sound more shrilly in thine eares,  
 then did the blood of *Abel*, to pull downe vengeance  
 vpon the heads of those that hate the distressed, the  
 despised and disperfed of *Israel*. Heare, oh heare vs  
 praying for thy Church militant: helpe, oh helpe thy  
 contemned Church, earnestly contending for the mainte-  
 nance of the Faith. For thy Churches sake, for Religions  
 sake, for thy Honors sake, for thy Sons sake heare vs. To  
 whom with thee O Father, and the Holy Spirit, bee a-  
 scribed and rendred, all honor and glory, all power and  
 praise, all dignitie and dominion, now and for euer-  
 more; *Amen.. Amen..*

*Iude verse 3.*

*Dec. 6. 1755*

*Ternæ & æternæ Trinitati, ascribatur honor  
 omnis, gloria, dignitasq; in secula  
 seculorum.*

FINIS.

